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 एषोन्नापदिवर्णानामुक्तःकर्मविधिःशुभः ।
 आपद्यपिहियस्तेषांक्रमशास्त्रन्लिकोपत ॥३३६॥

॥ इतिमानवेधर्मशास्त्रेभृगुप्रोक्तायांसंहितायाम् ॥

॥ नवमोऽध्यायः ॥

॥ मानवेधर्मशास्त्रे भृगुपोक्तायां संहितायान्दश्मोन्ध्यायः ॥

अधीयीर्ब्रयोवर्णाः स्वकर्मस्थाद्विजातयः ।
 प्रवृयाद्वादणस्वेषान्लेतरावितिनिष्ठयः ॥१॥
 सर्वेषाम्ब्रादणोविद्याद्व्युपायानयथाविधि ।
 प्रवृयादितरेभ्यश्वयन्वैवतथाभवेत् ॥२॥
 वेशोयात्प्रकृतिश्च्यान्नियमस्यचधारणात् ।
 संकारस्यविशेषाद्ववर्णानाम्ब्रादणःप्रभुः ॥३॥
 ब्रादणःक्षत्रियोवेश्यब्रयोवर्णाद्विजातयः ।
 चतुर्थएकजातिस्तुशूद्रोनास्तितुपंचमः ॥४॥
 सर्ववर्णेषु तुल्यासु पत्नीष्वस्ततयोनिषु ।
 आनुलोभ्येन सम्भूताजात्याजेयास्तृष्वते ॥५॥
 स्त्रीष्वनन्तरजातासु द्विजैरुत्पादितासु तान् ।
 स द्वानेवतानाहुर्मीनृदोषविगर्हितान् ॥६॥
 अनन्तरासु जातानां विधिरेष सनातनः ।
 इकान्तरासु जातानान्धर्म्यविद्यादिभंविधिम् ॥७॥

ब्राह्मणादेश्यकन्यायायामम्बष्टेनामजायते ।
 निषादःशूद्रकन्यायायायःपारशवउच्चते ॥८॥
 क्षत्रियाच्छूद्रकन्यायायांकूराचारविहारवान् ।
 क्षत्रशूद्रवपुर्जन्तुर्मोनामप्रजायते ॥९॥
 विप्रस्यत्रिषुवर्णेषुनृपतेर्वर्णयोईयोः ।
 वैश्यस्यवर्णेचैकस्मिन्षउत्ते पसदाःस्मृताः ॥१०॥
 क्षत्रियादिप्रकन्यायायामूतोभवतिजातितः ।
 वैश्यान्मागधवैदेहोराजविप्रांगनामुतौ ॥११॥
 शूद्रादायोगवःक्षत्राचण्डालवाधमोनृणाम् ।
 वैश्यराजन्यविप्रामुजायन्तेर्वर्णसंकराः ॥१२॥
 एकान्तरेत्वानुलोभ्यादम्बष्टोमौयथास्मृतौ ।
 क्षत्रवैदेहकौतङ्गप्रानिलोभ्ये पितॄन्मनि ॥१३॥
 पुत्राये नन्तरत्वीजाःक्रमेणोक्ताविजन्मनाम् ।
 ताननन्तरनाम्नस्तुमानृदोषात्प्रचक्षते ॥१४॥
 ब्राह्मणादुभकन्यायायामावृतोनामजायते ।
 आभीरोम्बष्टकन्यायायाभायोगव्यान्तुपिग्वणः ॥१५॥
 आयोगवक्षत्राचण्डालवाधमोनृणाम् ।
 प्रानिलोभ्येनजायन्तेशूद्रादपसदाच्चयः ॥१६॥

वैश्यान्मागधवेदेहोहत्रियात्सूतैष्वन् ।
 प्रतीपमेतेजायन्तेपरेष्यपमदान्वयः ॥१७॥
 जातोनिपादान्वृदायांजात्याभवतिपुञ्जसः ।
 शृदाङ्गातोनिषाद्यान्तुसवैकुञ्जकःस्मृतः ॥१८॥
 क्षनुजीतस्तथोमायांश्वपाकदतिकीर्त्यते ।
 वेदेहकेनत्वम्बृद्ध्यामुत्पन्नोवेणउच्यते ॥१९॥
 द्विजातयःसवर्णाभुजनयन्त्यव्रतांस्तुयान् ।
 तन्मावित्रीपरिभ्रष्टान्द्रात्यानितिविनिदिशेन ॥२०॥
 वात्यानुजायतेविप्रात्पापात्माभूर्ज्जिकण्टकः ।
 आवन्त्यवाटधानौवपुष्पदःशैखैष्वन्वच ॥२१॥
 प्रस्त्रोमस्त्वराजन्याद्रात्यानिन्द्विरेवच ।
 नटशकरणैवत्वसोद्रवित्तैष्वन्वच ॥२२॥
 वैश्यानुजायतेवात्यात्सुधन्वाचार्यैष्वन्वच ।
 कारषभविजन्मावमैत्रःसात्वतैष्वन्वच ॥२३॥
 बभिचारेणवर्णानामवेद्यावेदनेनव ।
 श्वकर्मणाचत्यागेनजायन्तेवर्णसंकराः ॥२४॥
 संकीर्णयोनयोयेतुपतिलोभानुलोभजाः ।
 अन्योन्यवतिषक्तावतान्प्रवस्थाम्यशेषतः ॥२५॥

सूतोदैदेहकर्त्तव्याण्डालबनराधमः ।
 मागधःसन्त्वानिशतया योगवद्वच ॥२६॥
 हतेषदसद्यान्वर्णीनजनयन्तिस्वयोनिषु ।
 मातृजात्याम्प्रसूयन्तेप्रवरामुच्योनिषु ॥२७॥
 यथाव्रयाणांवर्णीनान्दयोरात्मास्थजायने ।
 आनन्दर्थात्स्वयोन्यान्तुतथावालेष्वपिक्रमात् ॥२८॥
 तेचापिवाद्यानमुबहूंस्ततोऽस्यधिकदूषितान् ।
 परस्परस्यदारेषुजनयन्तिविगर्हितान् ॥२९॥
 यथेवशूद्रोब्राह्मण्यांवालंजन्तुम्प्रसूयते ।
 तथावाल्लतरंवाद्यवातुर्दर्थेष्वप्रसूयते ॥३०॥
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 हीनाहीनानप्रसूयन्तेवर्णीनपंचदशैवतु ॥३१॥
 प्रसाधनोपचारस्त्रभदासन्दासजीवनम् ।
 सैरिन्ध्रंवागुरावृत्तिंमूलेदस्युर्योगये ॥३२॥
 मैत्रेयकन्तुवैदेहोभाधूकंसम्प्रसूयते ।
 नृनप्रशंसत्यजलंयोषण्टाताऽग्नोदये ॥३३॥
 निषादोभार्गवंसूतेदासन्नोकर्मजीविनम् ।
 कैवर्तमितियम्प्राहुरार्थीवर्तनिवासिनः ॥३४॥

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 भवन्त्यायोगवीच्वेतेजातिहीनाःपृथक्त्रयः ॥३४॥
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 आहिणित्कोनिषादेनवेदेवामेवजायते ॥३६॥
 चाण्डालेननुसोपाकोभलयसनवृत्तिमान् १
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 निषादक्षीनुचण्डालात्पुत्रमन्त्यावसायिनम् १
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 शूद्राणान्तुसधर्मीणःसर्वे॒प॒ध्वंसजाःस्मृताः ॥४१॥
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पौण्डकाशोऽद्रविडः काम्बोजायवनाः शकाः ।
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 येद्विजानामपसदायेचापधंसज्जाः स्मृताः ।
 तेनिन्दितेर्वर्त्तयेद्विजानामेवकर्मभिः ॥४६॥
 सूतानामस्वसारस्थमन्वष्टानांचिकित्सनम् ।
 वैदेहकानांक्वीकार्यम्भागधानांवणिकपथः ॥४७॥
 मत्स्यधातोनिषादानान्त्वस्त्वायोगवस्थच ।
 मेदान्ध्रचुंचुमङ्गनाभारण्यपशुहिंसनम् ॥४८॥
 सत्रुयपुष्टसानान्तुविलोकोवधवन्धनम् ।
 धिग्वणानांचर्मकार्यवेणानाभाण्डवादनम् ॥४९॥
 चैत्यदुमशमधानेषुशोलेषुपवनेषुच ।
 वसेयुरेतेविज्ञानावर्तयन्तः स्वकर्मभिः ॥५०॥
 चण्डालस्वपचानान्तुवहिर्यामात्प्रतिक्रयः ।
 अपपात्राशकर्त्तव्याधनमेषांस्वगर्दभम् ॥५१॥
 वासांसिमृतचेलानिभिन्नभाण्डेषुभोजनम् ।
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 यवहारोभिष्टस्तेषांविवाहःसद्योःसह ॥५३॥
 अन्लभेषाम्पराधीनन्देयस्याद्विन्लभाजने ।
 रात्रौनविचरेयुस्तेयामेषुनगरेषुच ॥५४॥
 दिवाचरेयुःकार्यार्थचिह्निताराजशासनैः ।
 अबान्धवंशवंचेवनिहरियुरितिस्थितिः ॥५५॥
 वध्यांशहन्युःसततंयथाशास्त्रंपाप्तया ।
 वध्यवासांसिगृहीयुःशश्याशाभरणानिच ॥५६॥
 वर्णापेतमविज्ञानन्नरंकलुषयोनिजम् ।
 आर्थरूपमिवानार्थकर्मभिःस्वैर्विभावयेत् ॥५७॥
 अनार्थतानिष्ठुरताकूरतानिष्क्रियात्मता ।
 पुरायंशंजयन्तीहलोकेकलुषयोनिजम् ॥५८॥
 पित्र्यंवाभजतेशीलम्मानुवोभयमेववा ।
 नकथंचनदुर्योनिःप्रकृतिंस्वान्नियच्छति ॥५९॥
 कुलेमुख्ये-पिजातस्ययस्याद्योनिसंकरः ।
 संश्रयत्येवतच्छीलन्नरोत्पमपिवाबहु ॥६०॥
 यत्रत्येतेपरिध्वंसाजायन्तेष्वर्णदूषकाः ।
 राष्ट्रिकैःसहतद्राष्ट्रंसिप्रमेवविनश्यति ॥६१॥

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 स्त्रीबालाभ्युपपत्तौचवालानांसिद्धिकारणम् ॥६२॥
 अहिंसासत्यमस्तेयंशोचमिन्द्रियनियहः ।
 एतंसामासिकन्धर्मचानुर्वर्णये ब्रवीन्मनुः ॥६३॥
 शूद्रायाभ्रालणाज्ञातः श्रेयसाचेत्प्रजायते ।
 अश्रेयाव्वेयसांज्ञातिंगच्छत्यासप्तमाद्युगात् ॥६४॥
 शूद्रोब्रालणतामेतिब्रालणश्चितिशद्वताम् ।
 क्षत्रियाज्ञातमेवन्तुविद्याद्विश्यात्वर्थवच ॥६५॥
 अनार्थायांसमुत्पन्नोब्रालणात्तुयद्वच्छया ।
 ब्रालण्यामप्यनार्थात्तुश्रेयस्त्वंकृतिचेद्वयेन् ॥६६॥
 जातोनार्थीमनार्थीयामार्थीदार्थोभिवेदुणोः ।
 जातोऽप्यनार्थीदार्थीयामनार्थद्वितिनिश्चयः ॥६७॥
 तावुभावप्यसंस्कारार्थावितिधर्मेभिवस्थितः ।
 वेगुण्याज्ञन्मनः पूर्वङ्गतः प्रतिलोमतः ॥६८॥
 मुवीजंचैवमुक्षेत्रेजानंसम्पद्यते यथा ।
 तथा अर्थाज्ञात आर्थायांसर्वसंस्कारमर्हति ॥६९॥
 वीजमेकेप्रशंसन्ति क्षेत्रमन्येभनीष्णिः ।
 वीजक्षेत्रेतद्येवान्येन त्रेयन्तु यदस्थितिः ॥७०॥

अक्षेत्रेवीजमुत्सृष्टमन्तरेव विनश्यति । १
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 यस्माद्वीजप्रभावेण तिर्यग्जाश्वयोभवन् ।
 पूजितावप्रशस्तावतस्माद्वीजप्रशस्यते ॥७२॥
 अनार्थमार्थकम्भिणमार्थं चानार्थकम्भिणम् ।
 सम्प्रधार्यीव्रवीद्वातानसमौनासमाविति ॥७३॥
 वासणाव्रतयोनिस्थायेस्वकर्मण्यवस्थिताः ।
 नेमम्यगुपजीवेयुः षट्कर्माणियथाक्रमम् ॥७४॥
 अध्यापनमध्ययनं यजनं याजनन्तथा ।
 दानमपतियहेव षट्कर्माण्ययजन्मनः ॥७५॥
 पणान्तुकम्भिणामस्य त्रीणिकमीणिजीविका ।
 याजनाध्यापने वैवविशुद्धावपतियहः ॥७६॥
 त्रयोधर्मानिवर्तन्तेवासणात्सत्रियम्प्रति ।
 अध्यापनं याजनं चतृतीयमपतियहः ॥७७॥
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॥ इति मानवेधर्मशास्त्रे भृगुप्रोक्तायां संहितायाम् ॥

॥ दशमोऽध्यायः ॥

॥ मानवेधर्मशास्त्रेभृगुप्रोक्तायां संहितायां एकादशोऽध्यायः ॥

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॥ इति मानवेधर्मशास्त्रे भृगुप्रोक्तायां संहितायाम् ॥

॥ एकादशो ध्यायः ॥

१ मानवेधम्भिशाक्षेभृगुप्तोकायांसंहितायां इदं शब्दात्मकः ॥

वातुर्वर्णस्यकृत्वान्यमुक्तोपर्मस्त्वया न य ।
 कर्मणाम्फलनिर्वृत्तिंशंसनस्तत्त्वतःपराम् ॥१॥
 सतानुवाचपर्मात्मामहर्षीन्मानवोभृगुः ।
 अस्यसर्वस्यशृणुतकर्मयोगस्यनिर्णयम् ॥२॥
 शुभाशुभफलंकर्मनोवाग्देहसम्भवम् ।
 कर्मजागतयोनृणामुत्तमाधममध्यमाः ॥३॥
 तस्येहत्रिविधस्यापित्र्यधिष्ठानस्यदेहिनः ।
 दशलक्षणयुक्तस्यमनोविद्यात्प्रवर्तकम् ॥४॥
 परद्वेष्वभिध्यानम्भनसा निष्ठचिन्तनम् ।
 वितथा भिन्निवेशश्वत्रिविधंकर्ममानसम् ॥५॥
 पारुथमनृतंचेवपैशुन्यंचापिसर्वशः ।
 असम्बद्धप्रलापश्वाइमयंस्याच्चतुर्विधम् ॥६॥
 अदत्तानामुपादानंहिंसाचेवाविधानतः ।
 परदारोपस्त्रेवाचशारीरंत्रिविधंसृतम् ॥७॥

मानसम्मनसेवायमुपभुक्तेशुभाशुभम् ।
 वाचावाचाकृतंकर्मकायेनैवचकायिकम् ॥८॥
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 वाचिकेःपश्चिमगताम्मानसेरन्त्यजातिताम् ॥९॥
 वाग्दण्डोऽथमनोदण्डःकायदण्डमन्तर्यैवव ।
 यस्यैतेनिहितादुद्वौत्रिदण्डातिसङ्करते ॥१०॥
 त्रिदण्डमेतन्निक्षियसर्वभूतेषुमानवः ।
 कामक्रोधोनुसंयम्यततःसिद्धिनियच्छति ॥११॥
 योऽस्यात्मनःकारयितातंसेत्रज्ञप्रवस्ते ।
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 जीवसंज्ञोन्तरात्मान्यःसहजःसर्वदेहिनाम् ।
 येनवेदयतेसर्वसुखन्दुःखंवजन्मम् ॥१३॥
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 उत्ताववेषुभूतेषुस्थितन्तरायाप्यतिष्ठतः ॥१४॥
 असंख्यामूर्तीयस्तस्यनिष्पतनितशरीरतः ।
 उत्तावचानिभूतानिसततंवेष्यनियाः ॥१५॥
 पंचम्यएवमात्राभ्यःप्रेत्यदुष्कृतिनान्तर्णाम् ।
 शरीरंयातनार्थीयमन्यदुत्पद्यतेषुधम् ॥१६॥

तेनानुभूयतायामीःशरीरेहयातनाः ।
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 यद्याचरतिधर्मसप्रायशोऽर्धर्ममल्पशः ।
 तेरेवचावृतोभूतेऽस्वर्गेसुखमुपाश्नुते ॥२०॥
 यदितुप्रायशोऽर्धर्मसेवतेऽर्धर्ममल्पशः ।
 तेभूतेऽसपरित्यक्तोयामीःप्राप्नोतियातनाः ॥२१॥
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 तान्येवपंचभूतानिपुनरभ्येतिभागशः ॥२२॥
 एताद्वान्म्यजीवस्यगतीःस्वेनेवक्षेतसा ।
 धर्मतोऽर्धर्मतेवधर्मेदध्यातसदामनः ॥२३॥
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 सतदातदुणप्रायन्तंकरोतिशरीरिणम् ॥२५॥

सत्त्वंज्ञानन्तमोऽजानंरागदेष्वौरजःस्मृतम् ।
 एनद्वाप्तिमदेतेषांसर्वभूतात्रितंवपुः ॥२६॥
 तत्रयत्प्रातिसंयुक्तंकिंचिदात्मनिलक्षयेत् ।
 प्रशान्तमिवशुद्धाभंसत्त्वन्तदुपधारयेत् ॥२७॥
 यत्तुदुःखसमायुक्तमप्रातिकरमात्मनः ।
 तदजोप्रतिधंविद्यात्सततंहारिदेहिनाम् ॥२८॥
 यत्तुम्यान्मोहसंयुक्तमयक्तंविषयात्मकम् ।
 अप्रतकर्मविशेयन्तमस्तदुपधारयेत् ॥२९॥
 त्रयाणामपिवैतेषांगुणानांयःफलोदयः ।
 अव्योमस्थांजपन्यस्तम्प्रवस्थाम्यशेषतः ॥३०॥
 वेदाभ्यासस्तपोज्ञानंशोचभिन्दियनियहः ।
 धर्मविद्यात्मचिन्तावसान्विकांगुणलक्षणम् ॥३१॥
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 विषयोपसेवावाचाजन्मंराजसंगुणलक्षणम् ॥३२॥
 लोभःस्वप्नोऽधृतिःक्वौर्यन्नास्तिक्रमभिन्नवृत्तिता ।
 याचिष्णुनापमादशतामसंगुणलक्षणम् ॥३३॥
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 सत्त्वस्यलक्षणन्धर्मःत्रैस्त्वमेषांयथोत्तरम् ॥३७॥
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श्वसामत्वानटावैवपुरुषाःश्वस्वतयः ।
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राजानःक्षत्रियावैवराजांवैवपुरोहिताः ।
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गन्धर्वागुदकायक्षाविवृधानुचराश्चये ।
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एषसर्वःसमुद्दिष्टस्त्रिप्रकारस्यकर्मणः ।
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 संसारान्प्रतिपद्यन्तेमहापातकिनस्त्वमान् ॥४४॥
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 हिंस्त्राभवन्तिक्रयादाःकृमयोभस्यभक्षिणः ।
 परस्परादिनःस्तेनाःप्रेतान्त्यल्लीनिषेदिणः ॥४९॥
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 रक्तानिहृत्वावासांसिजायतेजीवजीवकः ॥६६॥
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 सम्प्राप्नुवन्तिदुःखाणिताभुतास्विहयोनिषु ॥७४॥
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 असिपत्रवनार्दीनिवन्धनच्छेदनानिच ॥७५॥
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 करभवालुकानापान्कुभीपाकांशदारणान् ॥७६॥
 सम्भवांशवियोर्नायुदुःखप्रायाभुनित्यशः ।
 शीतातपाभिघानांशविविधानिभयानिच ॥७७॥
 असकृदर्भवामेषुवासंजन्मचदारणम् ।
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जरावेवाप्रतीकाराण्याधिभिरोपपीडनम् ।
 कृशांविविधांस्तान्मृत्युमेवचदुर्ज्ययम् ॥८०॥
 याद्योनतुभावेनयद्यत्कर्मनिषेदते ।
 ताद्योनशरीरेणतत्तफलमुपाश्नुते ॥८१॥
 एषसर्वःभमुद्दिष्टःकर्मणावःफलोदयः ।
 नेऽत्रेयसंकर्मविधिंविप्रस्येमन्निबोधत ॥८२॥
 वेदाभ्यासम्पोज्ञानमिन्द्रियाणाचसंयमः ।
 अहिंसाग्रसेवाचनिःत्रेयस्करम्परम् ॥८३॥
 सर्वेषामपिवेतेषांशुभानामिहकर्मणाम् ।
 किंचिच्छ्रेयस्करतरंकर्मोक्तम्पुरुषम्प्रति ॥८४॥
 सर्वेषामपिवेतेषामात्मज्ञानम्परंस्मृतम् ।
 तद्यन्यंसर्वविद्यानाम्प्राप्यतेष्यमृतन्तः ॥८५॥
 यज्ञानेषान्तुसर्वेषांकर्मणाम्प्रेत्यवेहत्व ।
 त्रेयस्करतरंज्ञेयंसर्वदाकर्मवेदिकम् ॥८६॥
 वेदिवेकर्मयोगेतुसर्वाण्येतान्यशेषतः ।
 अन्तर्मवन्निक्रमशस्तस्मिंस्तस्मिन् क्रियाविधौ ॥८७॥
 मुखाभ्युदयिकंवेवनेऽत्रेयसिकमेवत्व ।
 प्रवृत्तंवनिवृत्तंवदिविधंकर्मवेदिकम् ॥८८॥

इहचामुत्रवाकाम्यम्प्रवृत्तकर्मकीर्त्यने १
 निष्कामंज्ञानपूर्वन्तुनिवृत्तभुपदिश्यने ॥८९॥
 प्रवृत्तकर्मसंसेवदेवानामेतिसाम्यताम् १
 निवृत्तसेवमानस्तुभृतान्यत्येतिपंचवे ॥९०॥
 सर्वभूतेषुचात्मानंसर्वभृतानिवात्मनि १
 समम्प्रश्यन्नात्मयाजीस्वाराज्यमधिगच्छति ॥९१॥
 यथोक्तान्यपिकर्माणिपरिहायद्विजोत्तमः १
 आत्मज्ञानेशमेवस्यादेवाम्यासेवयत्तवान् ॥९२॥
 इतद्विजन्मसाफल्यम्बालणस्यविशेषतः १
 प्रायेतत्कृतकृत्योहिद्विजोभवतिनान्यथा ॥९३॥
 पितृदेवमनुषाणांवेदवस्तुःसनातनम् १
 अशक्यंचाप्रमेयंचवेदशास्त्रमितिस्थितिः ॥९४॥
 यावेदवालाःस्मृतयोयाचकाशकुरुष्यः १
 सर्वाम्नानिप्फलाःप्रेत्यत्मोनिष्ठाहिताःस्मृताः ॥९५॥
 उत्पद्यन्तेच्यवन्तेच्यान्यतोन्यानिकानिचित् १
 तान्यवीच्चालिकतयानिष्कलान्यनृतातिच ॥९६॥
 चातुर्वर्ण्यत्रयोलोकाशत्वारशाश्रमाःपृथक् १
 भृतम्भवद्विद्यवृत्तसर्ववेदात्प्रसिद्ध्यति ॥९७॥

शब्दःस्पर्शचक्रपदवरसोगन्धयपंचमः ।
 वेदादेवप्रमूल्यन्तेप्रमूल्यन्तिगुणकर्मतः ॥१८॥
 विभर्त्तिसर्वभूतानिवेदशास्त्रंसनातनम् ।
 तस्मादेतत्परम्भन्येयज्ञान्तोरस्यसाधनम् ॥१९॥
 सैनापत्यंचराज्यंचदण्डनेतृत्वमेवच ।
 सर्वलोकाधिपत्यंचवेदशास्त्रविदर्हति ॥१००॥
 यथाजातवलोबद्धिद्वृहत्यादीनपिदुमान् ।
 तथादहन्तिवेदसःकर्मजन्दोषमात्मनः ॥१०१॥
 वेदशास्त्रार्थतत्त्वज्ञोयत्रत्रात्रमेवसन् ।
 दहेवलोकेतिष्ठन्सब्रलभूयायकल्पते ॥१०२॥
 अजोभ्योयन्थिनःत्रेषामन्थिभ्योधारिणोवराः ।
 धारिभ्योज्ञानिनःत्रेषाज्ञानिभ्योववसायिनः ॥१०३॥
 तपोविद्याचविग्रस्यनिःत्रेयसकरम्परम् ।
 तपसाकिल्विष्वंहन्तिविद्यया-भृतमस्तुते ॥१०४॥
 प्रत्यक्षंचानुभानंचशास्त्रंचविविधागमम् ।
 त्रयंसुविदितंकार्यन्धर्मशुद्धिभीषता ॥१०५॥
 आर्षन्धर्मोपदेशंचवेदशास्त्राविरोधिना ।
 यस्तर्केणानुसन्धतेसधर्मवेदनेतरः ॥१०६॥

नैःत्रेयसमिदंकर्मयथोदितमशेषतः ।
 मानवस्यास्यशास्यस्यरहस्यमुपदिश्यते ॥१०७॥
 अनाम्नातेषुधर्मेषुकथंस्यादितिचेहवेत् ।
 यंशिष्ठाब्राह्मणाब्रुयःसधर्मःस्यादशंकितः ॥१०८॥
 धर्मेणाधिगतोयैस्तुवेदःसपरिवृंहणः ।
 तेशिष्ठाब्राह्मणाज्ञेयाःशुतिप्रत्यक्षहेतवः ॥१०९॥
 दशावरावापरिषद्यन्धर्मम्पारकल्पयेत् ।
 अवरावा॒पि वृत्तस्थानन्धर्मनविचालयेत् ॥११०॥
 त्रैविद्योहेतुकस्तर्कनिस्त्रोधर्मपाठकः ।
 त्रयशाश्रमिणःपूर्वेपरिषत्यादशावरा ॥१११॥
 अग्वेदविद्यजुर्विच्चामवेदविदेवत्व ।
 अवरापरिषज्ज्ञेयाधर्मसंशयनिर्णये ॥११२॥
 इको॒पि वेदविद्यर्मयवस्थेद्विजोत्तमः ।
 सविज्ञेयःपरोधर्मोनाज्ञानाभुदितोऽयुतैः ॥११३॥
 अव्रतानाममंत्राणांजातिमात्रोपजीविनाम ।
 सहस्रशःसमेतानाम्परिषद्यन्धविद्यते ॥११४॥
 यंवदन्तितमोभृतामूर्खीधर्ममतद्विदः ।
 तत्पापंश्वतधाभृत्वातद्वृन्दनुगच्छति ॥११५॥

एतद्दोः भिहितं सर्वान्तिः ब्रेयसकारम्परम् ।

अस्मादप्रचुतो विद्यः प्राप्तो तिपरमांगतिम् ॥ १११६॥

एवं सभगवान् देवो लोकानां हितकाम्यथा ।

धर्मस्थिपरमं गुद्यम्भमेदं सर्वमुक्तवान् ॥ १११७॥

सर्वमात्मनिसम्पश्येत्सद्वासद्वसमाहितः ।

सर्वदात्मनिसम्पश्यन्नापम्भेत्कुरु तेभनः ॥ १११८॥

आत्मेव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।

आत्माहि जनयत्येषां कर्मयोगं शरीरिणाम् ॥ १११९॥

खं सन्निवेशयेत्त्वेषु वेष्टनस्पश्नि ने निलम् ।

पक्षिद्द्वयोः परन्ते जः स्नेहे योगां च भूत्रिषु ॥ ११२०॥

मनसीन्दुन्दिशः श्रोत्रेकान्ते विष्णुम्बलेहरम् ।

वाचग्निभ्यत्र मुत्सर्गेऽप्तजने च प्रजापतिम् ॥ ११२१॥

प्रशासितारं सर्वेषामणीयां समणोरपि ।

रवभारं स्वप्नधीगम्यं विद्यात्मपुरुषम्परम् ॥ ११२२॥

एतमेवेव दन्त्यग्निभ्यनुमन्येप्रजापतिम् ।

इन्द्रमेके परेप्राणमपरेब्रह्मशास्त्रतम् ॥ ११२३॥

एष सर्वाणि भूतानि पंचभिर्बीष्मभूत्रिभिः ।

जन्मवृद्धिस्य विनियं संसारयति वक्तव् ॥ ११२४॥

एवंयः सर्वभूतेषु पश्यत्यानमात्मना १

स सर्वसमतामेत्यब्रह्माभ्येति परम्पदम् ॥ १२५ ॥

इत्येतन्मानवंशात्मभृगुप्रोक्तम्पठन्दिजः १

भवत्याचारवान्नित्यं यथेष्टाम्प्राप्नुयाहतिम् ॥ १२६ ॥

॥ इतिमानवेधर्मशास्त्रेभृगुप्रोक्तायां संहितायाम् ॥

॥ दादशोऽध्यायः ॥

॥ इतिमनुसंहितासमाप्ता ॥

॥ शुभभूयात् ॥

NOTES ON THE TEXT.

GENERAL NOTICE OF THE TEXT.

In undertaking to print the *Institutes of MENU* in their original language, it became a matter of the first importance to collect as many manuscripts as could be obtained, and to have the power of collating the rest at pleasure. The difficulties attendant upon such an enterprise were, it will be evident, much enhanced by the distance, which my regular duties at this College forced me to be at from the press, during the printing of the greatest portion of the work. In editing Oriental works in the East, much aid is derived from native assistants: but in this country, every deficiency found in the compositor must be supplied by the editor; for the former is often ignorant of the very names and powers of the letters of the language in which the work is to be printed. Errors of the gravest nature must consequently be the result without the most unceasing watchfulness; and more particularly at the commencement of the undertaking. At length something like a language of the nursery arises between the editor and the compositor, which in the course of the progress of the work enables them to come to a mutual understanding of what is required. This answers on all common occasions; but is insufficient, and often useless,

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in all anomalous cases. To remedy an evil of such magnitude, and which seemed to set all hope of accuracy at defiance, I contrived the following plan. All the *Déva Nágari* types were arranged according to their classes and combinations, and every character, whether single or compound, was numbered. A copy of the alphabet thus arranged was put into the hands of the compositor, and, when any correction was to be made, the shape and number of the letter were specified in the margin of the proof-sheet. The result I trust will be found to be, that the present work will bear a fair comparison, for typographical accuracy, with most Oriental publications.

As my object was to make the text as clear and easy for the student as was consistent with the rules laid down by native grammarians, I have introduced the *arḍhácarā*, or apostrophe (‘), in every instance where the strict rule of grammar would authorise its insertion; namely, wherever a final आ, इ, or औ was followed by an initial अ. At the same time it is right to state that, from an inspection of different mss. as well as of the Sanscrit works printed in India, it seems to be introduced at pleasure, wherever any final vowel is followed by an initial अ. To have imitated the native copyists in this deviation from grammar, would have been to introduce confusion instead of clearness into the text. Its admission being simply to point out that an initial vowel अ had been elided, we cannot, with any pretension to accuracy, allow its being inserted where two vowels are in a state of coalescence, or where an initial अ is preceded by a dissimilar vowel; as in the following instances,

instances, which are taken from the Calcutta edition of MENU, viz. ब्राह्मणस्यासृगम् Chap. iv. v. 167, स्वत्यन्तर्कृतम् Chap. ii. v. 74, and elsewhere.

Though the Calcutta edition has been made the foundation for the present text, I have, after a careful comparison with several mss. assumed to myself, the right of an editor, to substitute whatever I conceived a better reading. As often as this has been the case, I have stated my reasons for making the emendation in the notes. Perhaps some scholars will be of opinion, that this power ought to have been exercised more frequently than has been done. It appears to me, however, that very considerable caution should be shewn in altering the texts of ancient works. Anomalous forms of grammar and diction may have been admissible at the period in which they were composed, of which grammars make no record, or with which we are unacquainted from our imperfect knowledge of original treatises on the subject. I refer to the notes for many particulars that will elucidate and support this remark.

The Calcutta edition of MENU, published by BA'SU' RA'M, though perhaps the most accurate of the works printed at his press, has many errors. Some relate to the text itself, others arise from the slovenly and indistinct manner in which the natives of Bengal Proper sound certain letters, and which consequently extends to the indifferent use of one for the other in writing, as a ञ for a य, and a ङ for a ष, and *vice versa*. The irregular use of the last two letters for one another extends, nearly, to every verse in that edition. Many errors result from carelessness

ness in the correction of the press. A list of them is subjoined to that edition ; but it is so defective, that it might have been omitted without any essential loss to the work.

Having made the above remarks upon the Calcutta edition, it is but just to state, that that work is, for a native publication, very respectably edited. This latter remark, when contrasted with what has been before observed, conveys no inconsistency or contradiction ; for it will be obvious that the business of collating, emending, and printing mss. is too novel in its nature in India, to have formed those habits in the inferior scholars, who would have the charge of preparing them for the press, to admit even a reasonable presumption, that that degree of skill has been yet attained which is essential to the restoration of the text of an ancient author. Having stated this, I feel it but due to myself, to say, that I mean not by such a remark to be supposed to infer that the present text is faultless. Much I have no doubt remains to be done ; and a comparison with other mss. will help to clear up any difficulties that still remain.

From the good sense displayed by CULLU'CA BHATTA in his comment on MENU, styled *Menwart'ha Muctávali*, it is much to be regretted, that we have not a copy containing the undoubted text as restored by him. Had we this, little I am convinced would then be required in the way of emendation ; for it appears to me that there is much reason to believe, that self-conceited and ignorant transcribers have occasionally tampered with the text as printed in the Calcutta edition. Thus the manuscript No. II.,
does

does not always agree with that edition about certain words, though there is a perfect conformity between them in the *dicta* of the legislator. A reference to the remarks made upon No. II. will explain this subject.

In conformity with the mode practised in Bengal, the exact and definite nasal character, suitable to the case, has been occasionally printed. This has been more particularly attended to at the end of a hemistich, where the definite letter \mathfrak{N} has been uniformly printed instead of the *anuswāra* (•), as often as the verse ended with it. We are very nearly placed, with regard to Oriental printing, in the same situation as the first inventors of the art; and it appears to me that the editors of the works printed in Calcutta have shewn their good sense in making use of the proper and definite nasal letter, wherever their space would admit it. The unequalled perfection of the Sanscrit alphabet consists in its containing a definite representative of every sound in the language; and it would be to show ourselves insensible of its merits over every other system of orthography, if we did not take advantage of its exactness, whenever there was no other reason to be adduced against it, but the careless habits of copyists. In following the plan of the Calcutta editors no rule of grammar is violated, and we are thereby enabled to bring the opinions of the natives themselves in support of the mode adopted in this work.

N O T E S.



THE following description is designed to explain the nature of the authorities consulted in the course of printing this work.

No. I.

The Calcutta edition of the text of MENU, accompanied by the admirable comment of CULLU'CA BHATTA, styled *Menwari'ha Muctávali*. The preceding GENERAL NOTICE contains every remark I have thought necessary to make upon this edition.

No. II.

A very valuable manuscript of the text of MENU, accompanied by the comment of CULLU'CA BHATTA. This is one of the numerous mss. presented by H. T. Colebrooke Esq. to the East-India Company. It is marked J. ^{p.} 177, in the catalogue of their library. This manuscript appears to me to be that which was followed by the editors of the Calcutta edition. The agreement between them is too remarkable, not to have arisen from the one having been subservient to the other; either the Calcutta edition has been printed from this, or the latter has

been corrected subsequently from it. In many cases where this copy agreed with the other mss. it has been altered, and these changes agree entirely with the text in the Calcutta edition; though it occasionally happens that such alterations are not emendations of the text. As they have been made with a very glossy ink they are easily detected.

It is not an ancient copy, and will be quoted as No. II.

No. III.

For this valuable copy I am indebted to the kindness of Mr. Charles Wilkins, who lent it to me out of his private collection. He had it copied for him by a Mahratta *pandit*, who was afterwards employed by Sir William Jones. The large and beautiful copy of the *Rámáyana*, which is now in the library of the Royal Society, was transcribed by this copyist. The work in question is written in a very handsome and elegant hand. The words are released from their *sandhi*, and stand apart. It contains only the text; but I do not think it was copied from that established by *CULLU'CA BHATTA*; neither are its readings the same as those given by *ME'D'HA'TITHI*. There are many redundant verses, and frequent substitution of synonymous terms for those found in the Calcutta edition; but with these exceptions there is a general agreement with the latter work. When quoted, it will be called "Mr. Wilkins' manuscript, or copy."

No.

No. IV.

I consider this manuscript as the most valuable check upon the Calcutta edition it has been in my power to consult. It is one of those presented to the East-India Company by the GAIKAWA'R, and was evidently copied out for that purpose. Hence it has not had the advantage of being corrected and collated in the course of perusal; but its errors are merely those of a man who did not understand what he was copying, though careful in the execution of his work. The mistakes are confined to obscure compound letters, which are easily understood by the help of the Calcutta edition itself. There is often a surprising agreement between it and that work, even when all other authorities differ; an agreement so remarkable, that it would almost lead to a suspicion that it had been copied from it, if there were not occasionally the most remarkable discrepancies. Very often it has served to point out that an *anuswára* had been omitted in the Calcutta edition. But its chief use, as being an independent text from the Western side of India, will be obvious, when it is remembered, that all the other copies were written on the Bengal or Eastern side of the peninsula, and may possibly have been copied in regular succession from one another; thereby perpetuating and multiplying errors of the most serious nature. It contains some verses that are not adopted by CULLU'CA BHATTA; and there are occasionally some couplets deficient; it has no comment. Whenever alluded to in the

the notes, it will be quoted as the “Bombay copy, or manuscript.”

No. V.

This is one of the mss. presented by Mr. H. T. Cole-brooke to the East-India Company, and is included in two volumes: the first, marked J. $\frac{1}{1}$, contains the first six chapters, and the second, J. $\frac{2}{2}$, comprises the last six chapters. It is a very carefully written manuscript, in a singularly compact and mature hand. The diphthongs are written like those of the provincial alphabet of Bengal; and the shape of the letters may be considered an approximation between the *Déva Nágarí* and the *Bengálí*. I conjecture that it may have been written on the Western or North-Western side of India, as the letters **କ** and **ଖ** are frequently substituted for each other. Its date, which was written at the same time with the rest of the work, and found at the end of the ninth chapter, is 1648 of the *Śanvat*; which makes it 232 years old (A. D. 1824).

This work contains the text and comment of **ME'D'HĀ'TITHI**, the son of **VI'RĀ SWĀ'MI'**, whose name is written at the end of each chapter. It is a very valuable manuscript, though deficient in many places, owing to its having been copied from an incomplete or defaced work. Its deficiencies are marked by blanks. Its readings are in general very good; but it, in common with the other two copies of **ME'D'HĀ'TITHI**, differs extremely in the eighth chapter from the other mss. But these differences, and the deficiencies, will be best observed in the course of

of perusing the notes. It likewise contains in several places redundant verses.

If a conjecture might be offered, with regard to **ME'D'HATITHI**'s comment and text, as appearing in this copy and in Nos. VI. and VII. it would be, that in the frequent transcriptions the work had undergone, (a proof of its antiquity), the labours of **CULLU'CA BHATTA** were rendered necessary, not merely for the purpose of giving a more clear and concise explanation of the text of **MENU**, but in reality to re-establish its true readings. No two comments of any authors can vary more in manner, and perhaps, in merit, than those of **ME'D'HATITHI** and **CULLU'CA BHATTA**. The prolixity and obscurity of the former, and the conciseness, clearness, and precision of the latter, quite justify the high eulogium pronounced upon it by Sir William Jones, in his preface to the English translation. It is sometimes very curious to observe how **CULLU'CA BHATTA** follows his predecessor; very often adopting his particular terms, when he agrees with him, and condensing in an admirably clear and masterly style, the jut of the other's remarks. His good sense is equally shewn in entering into detailed explanations of any obscure expression, though **ME'D'HATITHI** had, perhaps, been extremely concise in its elucidation, or altogether silent. Yet it very often happens that the prolixity of **ME'D'HATITHI** explains a technical or local expression, of which the *European* student might seek for in vain in the Dictionaries; and which **CULLU'CA** has left unnoticed, from conceiving, perhaps,

that it was familiarly understood, and required no interpretation.

These two volumes will be quoted as No. V.

No. VI.

I have under this number classed two volumes, the first containing the first six chapters, and the latter the remaining six. They are of those presented to the East-India Company by Mr. H. T. Colebrooke. The first volume is marked in the catalogue of the East-India Company's Library, J. 233; the second J. 201. They contain the text and comment of *ME'D'HA'TITHI*. Though I have ranged them together for the sake of reference, the first volume is a much older and better written work than the second; yet there is a great resemblance between them. They form together a valuable work: when quoted here they will be called No. VI.

No. VII.

Under this head I have included four volumes, the first of which, marked J. 198, contains the three first chapters, the second, numbered J. 199, comprises the fourth, fifth, sixth and seventh. In the third volume, J. ²⁰⁰, are the eighth, tenth and eleventh chapters. The ninth chapter, marked J. 142, forms a distinct volume, and the twelfth is altogether wanting. It is one of those presented by Mr. H. T. Colebrooke, to the East-India Company. When copied originally, this work was extremely faulty, but it has been collated, and there is
not

not a page without a dozen obliterations, often of whole lines. It is very frequently imperfect. This likewise contains the text and gloss of *ME'D'HA'TITHI*, and will be quoted as No. VII.

No. VIII.

This manuscript contains only the last six chapters, with the exception of the ninth, of the text and comment of *ME'D'HA'TITHI*, and was presented to the East-India Company by Mr. H. T. Colebrooke, and is marked J, 149. It has been of little or no use, being destitute of any marks or divisions to distinguish the text from the comment. By occasional marginal insertions, it would seem to have been collated, but, like No. VII., it is full of obliterations.

N.B. I had not possession of Nos. V., VI., VII. and VIII., till the fifth chapter was printed off; but Mr. C. J. Mickle of the East-India Company's library, with the most obliging readiness, occasionally consulted them for me, and sent a transcript of any reading I was desirous of comparing with the authorities I had by me.

No. IX.

A manuscript belonging to the collection of the late Sir William Jones, and now in the possession of the Royal Society, containing but the text of *MENU*. It is marked *a* 37, and has occasionally the meaning of, a word in latin, apparently in the hand-writing of its former possessor. It is noted as "*imperfect*" in the catalogue made out

out by Mr. Wilkins. It, as well the next (*b* 37), was occasionally consulted, when I happened to be in town; but neither of them was of any essential use.

No. X.

This is in the same collection as the foregoing, and is marked *b* 37. It is described as "*very imperfect*" by Mr. Wilkins. This and the former, when quoted, will be alluded to as *a* or *b* 37. R. S., or of the Royal Society's library.

When the text of the Calcutta edition agreed with Mr. Wilkins' manuscript and Sir W. Jones' translation, it was considered to be good, and generally no further collation took place; except in cases where there was reason to doubt of the grammatical form of a word; but when there appeared a disagreement, further reference was made to the other authorities, and the differences discovered are recorded in the following notes.

CHAP. I.

Verse 4, hemistich 2. In the Calcutta edition the strict CHA grammatical forms, deducible from the rules of euphony, are generally printed; in such cases I have preferred following it to copying the more popular and familiar modes. Thus, in this hemistich we find in that edition महर्षीच्छयताम् compounded of महर्षीन् शूयताम्.

V. 20, h. 2. The form यावतिथः is not found, as a derivative, among the terminations in Mr. Wilkins' grammar; but it occurs in Forster's Essay, pages 584, 596, and 648, as an irregular suffix to form nouns of number, weight, and measure. The technical termination is termed तिथ. The final त् of the words ending in वत् is dropped. This termination may be subjoined to the following words, *viz.* एतावत्, गण, तावत्, पूग, यावत्, बहु, and संघ.

V. 38, h. 1. I have not deviated from the Calcutta edition in the form मेद्यांश्, in which the [°] seems indifferently used for the *anuswāra*, when followed by a sibilant. Perhaps it may be here employed on account of the preceding heavy letter.

V. 55, h. 1. The Bombay ms. and that of Mr. Wilkins, read तमोयदा instead of तमोयं; but Nos. II. V. VI. and VII. agree with the Calcutta, and the present, text.

V. 59, h. 2. All other authorities differ from the text, the Calcutta edition, and No. II. in giving सर्वमेव instead

CHAP. I. of सर्वमेषः; but I have preserved the reading in the Calcutta edition, taking it for granted, that when the sense was good, and agreed with Sir William Jones' translation, such readings would be, most likely, those that were sanctioned by the authority of CULLU'CA BHATTA. It is only when I have had reason to think that *his* text had been altered that I have ventured to make an emendation.

V. 64, h. 2. The Bombay ms. agrees with Mr. Wilkins' in reading तावता in the second hemistich for तावतः. Nos. II. V. and VII. however, agree with the present text.

V. 72, h. 2. The Calcutta edition reads तावतीरात्रिमेवच, thus making a false concord. All the other authorities agree with our text. The ms. No. II. was originally the same as the rest; but has subsequently been altered to तावतारात्रिमेवच which would be more correct than the Calcutta edition, if the accusative were required. But it will be clear that the last half of the hemistich is not under the same government as अहन्, but is quite independent, being merely supplied, as is remarked by CULLU'CA, to complete the verse. The reader will notice, that in the measure of sixteen syllables to the hemistich, in which this work is composed, the foot which contains eight syllables generally comprises a complete sense in itself. This peculiarity has often been of use in ascertaining the sense and genuineness of the text.

V. 81, h. 2. The Calcutta edition, and the ms. No. II. agree in reading प्रतिष्ठते while all the other authorities

give उपवर्त्ते. The former reading seems most analogous, CHAP. I as the idea of a *return* conveyed by प्रति seems peculiarly apt for the sense of the verse, “ *No advantage reverts to man by iniquity.*” It will be seen in the course of the notes, that the prepositions are frequently interchanged in the Calcutta edition; and the editors of that work have often made mistakes in substituting निः for नि. This has not been from oversight, because the same alteration had been previously made in No. II., but fortunately (as has been already stated) in a glossy ink, which admits of their being easily observed.

V. 88, h. 2. All the authorities differ from the Calcutta edition and No. II. They all read त्वेषाव्यः in the second hemistich, for त्वेषामायुः; the difference, however, is quite immaterial.

V. 89, h. 2. I have put the word प्रसत्तिः as found in all the authorities, in the accusative case, it being clearly under the government of अकल्पयत् in the preceding verse. In the Calcutta edition and in No. II. it is spelt as if derived from शक् “ *be able*,” but it will be evident that it should be from the root षञ् “ *adhere*,” (see Chap. IV. v. 16 and elsewhere); the passage implying “ *non-attachment to sensualities.*” The other authorities likewise give समादिशत् for समासतः.

V. 106, h. 2. All the other mss. differ from the Calcutta edition and No. II. and give सतर्त for आयुषं; but Nos. V. VI. and VII. agree with those two in reading निःश्रेयसं, while the Bombay and Mr. Wilkins’ ms. read नैःश्रेयसं. In verses 334 of Chap. ix., and 82, 83, and 107

of

CHAP. I. of Chap. XII. may be seen similar phrases: both forms are correct.

V. 112, h. 2. The Calcutta edition, contrary to No. II. reads कल्पः in the nominative case, and puts its adjective in the same case to agree with it; but it is clearly an error, for कल्पः in common with all the other things enumerated, is in the accusative case, and is governed by उत्तदान् of v. 118. The Bombay and Mr. Wilkins' ms. support No. II. This verse, and several more at the end of this chapter, are wanting in the copies of MED'HĀ-TITIWI's text and comment.

CHAP. II.

CHAP. II. Verse 38, hemistich 2. The Bombay copy gives मनोरमं for मनोहरं; in this it is supported by that of Mr. Wilkins, but all the others agree with the text. The latter epithet is extremely common, pervading the dialects; but the former is less frequent.

V. 44, h. 2. In Mr. Wilkins' ms. and in Nos. V. VI. and VII. सूत्रिकं occurs for सौत्रिकं, but the Bombay copy has सूत्रकं. Frequent variations of a similar nature will be observed to occur in the course of the notes. The other authorities agree with the text.

V. 63, h. 2. Mr. Wilson's dictionary gives प्राचीनावीती instead of प्राचीनआवीती. Mr. Wilkins' and the Bombay ms. Nos. V. and VII. read प्राचीनमावीती, thus interposing

a म to eke out the measure, which is effected in the text CHAP. II., by the inherent vowel अ. Nos. II. and VI. agree with the Calcutta edition and the text.

V. 74, b. 2. The Calcutta edition and No. II., from which that work was most probably printed, read the last word of this couplet विशीर्यति in the *parasmaipada*, or active form, as if it belonged to the fourth conjugation, while the other authorities have विशीर्यते. All the lists of roots in my possession, *viz.* those of Mr. Wilkins, Mr. Wilson, Foster, and those of Dr. Carey in the *Bengáli* and *Déva Nágarí* characters, state the root शृं “injure” to be of the ninth conjugation. To suppose the Calcutta edition and No. II. to be right, we must allow the root to belong to the fourth conjugation, and the lists to be defective. I have followed the other authorities; first, because they are the most numerous, and harmonize with the lists of roots and the grammars; and secondly, because if the root should eventually be found to be of the fourth conjugation, the form विशीर्यते will still be correct, as there is not the least difference of form between the *átmanépada*, or middle voice, of the fourth conjugation and the passive voice. It must not be omitted, that the form विशीर्यति, as if it belonged to the fourth conjugation, is found in the comment of the Calcutta edition and in No. II., Chap. III. v. 226. The sense too seems to require a neuter, and not a passive verb.

It is to be remarked, that the fourth conjugation contains the great body of the neuter verbs, while at the same time it is that which in its middle voice is identical

CHAP. II. tical, in form, with the passive. My object is now to shew, that whatever purpose is effected by the letter य, which is the distinctive sign of the passive voice, is equally accomplished by the same letter for the fourth conjugation. In all languages there are certain verbs that might be almost indifferently classed under the passive or neuter voice; and such instances frequently occur in *Mānu*, the elucidation of which has led me to lengthen this note.

The verb जायते “he is born,” is classed by the Sanscrit grammarians in the fourth conjugation, though, had they ranged it with the passive verbs, it would not have been changed in the slightest degree in form. That they have not done so shews the correctness of their notions of grammar. Dr. Johnson, in his Dictionary of the English Language, states that the verb “to be born” is neuter-passive. The verb is originally passive, for when all its parts are supplied, it means “to be borne by a mother;” but in its popular and elliptical use, being employed without any reference to its agent, as when we say, “he was born last year,” it becomes truly a neuter verb, for it then merely affirms the first appearance of a child in the world. The verb *nascor*, in latin, may be contested as belonging to the passive by its form, and to the neuter by its use; for it answers the stipulations of a deponent verb, which requires a *passive* form without a *passive* signification. The French derivative of *nascor*, i. e. *nâtre*, is laid down to be neuter in the dictionary of the French Academy. In *Hindustâni* the passive and some other verbs are conjugated with *jénâ* “to go,” and none but neuter

neuter ones with *hóná* “to be;” and in that language “to be born” is *paidá hóná*, and therefore neuter. Thus we see that we have the analogy of language for considering “to be born” as neuter by its use, whatever may be the conclusion we come to by a reference to its derivation.

Perhaps the following reason for the solution of the equivocal nature of some neuter verbs may be of service, as affording a clue for determining their classification, and to shew *why* there is that similarity between the fourth conjugation and the passive voice in Sanscrit.

Both the subject in the passive and neuter voice have no *will* or *choice* in the action implied by the verb: thus, in the sentence “he dies,” the subject is affected by a *STATE* over which he has no controul, and which he would resist if he could; and in that of “he is killed,” he suffers from an *ACTION* he cannot avoid. In both these instances the subject is exposed to but one result, independant of his *will*; the having or not having which, constitutes the real distinction in all animal sufferings and actions. Hence I conceive it is, that there is such a similarity between the fourth conjugation and the passive voice, for whether the subject of the verb be exposed to a *state*, or to an *action*, which is unavoidable, he must be the *object*. If a conjecture might be offered as to the sense of the increment *०*, which forms the passive and the fourth conjugation, I would say, that it is connected with *०* or *०* “go,” and that it fills the same office in Sanscrit which is done by the derivative *jáná* “to go,” in *Hindustání* and the other dialects.

To

CHAP. II. To define the distinction in doubtful cases between a neuter and a passive verb, we have therefore only to consider whether the subject suffers from a *state* or an *action*; that is, whether there is the agency of an individual, or of natural causes, in producing the effect implied by the verb.

But if it be necessary, on the one hand, to distinguish accurately between the passive and the neuter, it is equally important to discriminate between the neuter and the intransitive verb, in nice and doubtful cases; for the neuter verb holds an intermediate place between the passive and the intransitive: and here again the same test will give us the true definition; namely, if the action implied by the verb depends upon its subject, we may be certain it is not neuter, and that the verb is consequently either transitive or intransitive. Had a rule of this kind, which would afford a logical arrangement, been kept in view, we should not have our grammarians differing about the nature of neuter verbs. That they have been much perplexed in making distinctions, upon imperfect grounds of judgment, may be seen by referring to Mr. Lindley Murray's English Grammar, on the Verb. The presence or absence of volition in the nominative can alone enable us to determine the nature of the verb, and consequently by that test are we to be guided whether the nominative is the *agent* or the *object*. Upon this view of the matter I have arranged the different verbs as follows: and have given examples, lest any doubt should arise as to their classes.

VOLUNTARY.

<i>The Nominative THE AGENT.</i>	Intransitive,	as <i>He runs, stands, sits.</i>
	Transitive,	— <i>He kills, strikes, &c.</i>
	Reflective,	— <i>He kills, &c. (himself)</i>
	Causal,	— <i>He causes to kill, strike, &c.</i>

INVOLUNTARY.

<i>The Nominative THE OBJECT.</i>	Impersonal,	as <i>It rains, thunders, snows, &c.</i>
	Neuter,	— <i>He dies, sleeps, drowns, &c.</i>
	Passive,	— <i>He is killed, struck, &c.</i>
	Causal Passive,	— <i>He is caused to be killed, &c.</i>

V. 84, h. 2. A considerable difficulty presented itself in selecting the proper reading in the second hemistich of this verse, owing to the disagreement of authorities. I have, in consequence, followed the Calcutta edition. For the word दुष्करं Mr. Wilkins' ms. Nos. II. V. VI. and VII. give अस्तर, but the Bombay ms. has अस्तयं. I did not venture to alter the Calcutta text, because its very dissimilarity made me doubtful whether the editors of that work had not referred to some decisive authority by which they had been guided. If a conjecture might be allowed as to the true reading, it would be for अस्तरं, because it makes a sort of pun; which the scholar will often observe in similar passages in MENU; though the comment of CULLU'CA BHATTA, in No. II. seems rather to support अस्तयं.

V. 101, h. 2. I was kindly favoured by Mr. A. W.

CHAP. II. Von Schlegel with critical remarks on the first portion of this work: they extend to the end of v. 93 of the fourth chapter. The mistakes of the press which he noted, had been previously discovered; in some cases, even the leaves in which they occurred had been cancelled before the receipt of his letter containing his remarks. These, therefore will be unnoticed; but such as relate to emendations of the text I shall quote in their proper places, with the exception of one or two, which from their nature very naturally led him into error, as he had no comment to consult. The first of that gentleman's critical remarks relates to the expression सम्यग्यश्विभावनात्, which he suggests should be सम्यग्यश्विभावनात्. I quote his own words: "Car la fin du second vers doit répondre à celle du premier: l'une et l'autrefois l'ablatif gouverné par la préposition आऽ दoit exprimer ici le *terminus ad quem*, et आ + अ fait अऽ." This remark is perfectly grammatical in principle; and the reading approved of by Mr. Schlegel is found in Mr. Wilkins' ms. Nos. VI. and VII.: but, on the other hand, the reading of our text is confirmed by the Calcutta edition, No. II. the Bombay copy, and the very ancient copy No. V. What causes me to hesitate in at once adopting Mr. Schlegel's emendation is the circumstance of so many authorities reading the other way, and the possibility of सम्यक् itself governing the fifth case, like other words of similar formation ending in अंच्, as प्राक् in प्राद्यनामिवद्यनात् MENU, Chap. II. v. 29, h. 1. This part of grammar requires

quires much elucidation, and a list of particles, with the cases they govern would be of great service to the scholar.

V. 115, h. 1. A mistake is made in the Calcutta edition, where विद्यान्नियत is printed, but all the authorities give विद्यानियत, “*thou mayest know of subdued organs;*” thus agreeing with the translation.

V. 120, h. 1. There seems to be a little uncertainty whether there are two modes of spelling तुर्धि. Some mss. give तुर्धि, but very rarely. The first form is alone found in Mr. Wilson's dictionary. I think the former mode most classical, and it is found in several mss. particularly in the Bombay copy.

V. 186, h. 2. An *arka* was omitted in the Calcutta edition, after वन्यः which is in the nominative case, in common with all the other things enumerated. No. II. has it written subsequently in a different ink and handwriting. It is found in all the others.

V. 156, h. 2. The learned translator has rendered विदुः “*they considered;*” but the sense rather requires a present signification, for which this fifth tense is commonly employed. See Mr. Wilkins' Gram. p. 174.

V. 163, h. 1. बुद्धते is the form commonly adopted in the Calcutta edition for बुध्यते; but as the form ध्य is equally good and more simple than the ध्यते, it has been invariably adopted. The form ध्य is found in all the authorities except the Calcutta edition and No. II.

V. 169, h. 1. } The reader will observe that the last
V. 171, h. 2. } vowel of the word मौजी has been made
short

CHAP. II. short in these two verses to answer the measure. This circumstance is noticed by CULLU'CA BHATTA in his comment.

V. 177, h. 2. In the Calcutta edition and in No. II. we find शुक्तानि for शुक्तानि, both in the text and comment. The Bombay ms. would seem to support the Calcutta edition, if it were not remembered, that in compound letters, from their equivocal nature in manuscripts, no dependence can be placed upon them, when they are not supported by the sense and the etymology. But in many cases the letter त in that and other mss. is written very like ल, when compounded with another letter. The other authorities give शुक्तानि, which is confirmed by the sense of the comment, by Mr. Wilson's Dictionary, and by Sir William Jones' translation. If further proof were required, we have that of the Calcutta edition itself, and of No. II., with all the others in Chap v. v. 10, and elsewhere.

V. 204, h. 1. I cannot find any authority for लस्तर, as found in the Calcutta edition and in No. II., and the same orthography is given in the comment. Whether it is an error of the press cannot be easily determined; but the text has been printed प्रस्तर, to agree with every other authority and the dictionaries.

V. 206, h. 2. The Calcutta edition has चाधम्भान् instead of चाधम्भात्. The latter reading has been adopted, being supported by all the mss.

V. 223, h. 1. समाचारेत् in the Calcutta edition is decidedly an error, being both contrary to grammar and

and to the measure of the verse; I have therefore printed CHAP. II.
समाचरेत्.

V. 249, h. 2. Mr. Schlegel suggests that न चेह ा जायते should be न चेह ा जायते. All the mss. however agree with our text.

CHAP. III.

Verse 10, hemistich 2. Mr. Schlegel has very correctly CHAP. III. remarked, that the first foot of this verse contains *nine* syllables; and that the reading must therefore be false. He is supported by Nos. V. VI. and VII., which read तन्योष्ट केशदशनाम्. It is remarkable, that the very words of the text have been adopted by CULLU'CA in his comment; the same have been translated by Sir W. Jones, and are found in the Calcutta edition, No. II., Mr. Wilkins' ms. and the Bombay copy. The reading of Nos. V. VI. and VII. would afford a different sense; namely, “*of delicate lips, hair and teeth.*” At the time this passage was printed I was not in possession of the three last authorities; and if I had, I should have been perplexed to know which reading to have followed; as my intention has been to restore the text as established by CULLU'CA BHATTA. May we not suppose that a false quantity or a redundant syllable may have been made by the original compiler?

V. 30, h. 1. An error of the press occurs in the

CHAP. III. first part of this couplet in the Calcutta edition, which causes a doubt as to the real reading intended by its editors. If we suppose that सहतो “*they two together*,” was meant instead of सहनो which makes no sense, then this emendation will be unsupported by any other authority; for all read सहोभो “*both together*,” not even excepting No. II. I have in consequence adopted the latter reading.

V. 33, h. 1. It is worthy of remark, that छित्वा is found with only one त in all the authorities. This is undoubtedly an error, as the root is छिद् “*to cut in two*.” The same reason cannot be urged for this anomaly which can be advanced for सत्य, which appears to be by long use, as correct as सत्य. The latter word has such a common use that it would be natural to write it in a contracted form; but छित्वा being a participle of only casual application, the rejection of the second त can only have arisen from the wish of transcribers to save themselves trouble. In one other place in MENU, where it occurs, it is equally contracted.

V. 57, h. 1. Contrary to all the other mss. and Sir W. Jones' translation, both No. II. and the Calcutta edition read विनश्यन्ति in the plural, though the sense requires the verb in the singular number to agree with its own nominative. The necessary correction has therefore been made in this work.

V. 67, h. 2. Mr. Schlegel suggests that चान्दाहिकों would be preferable to चान्दाहिकी; but the latter reading is found in every ms. The former mode of spelling applies to आदिकी as derived from अहन्, “*a day*”; but the

present word is apparently the attributive of अन्यहं “*daily*,” CHAP. III and is I think quite correct. The form अन्यह, may be seen in Chap. II. v. 167, h. 2., and elsewhere.

V. 68, h. 1. The word which is printed in the text चुही is done so in conformity with the Calcutta edition, No. II. V. and the Bombay ms.; but Nos. VI. VII. and Mr. Wilkins' ms. read चुही, which is supported by the *Amera Cōsha*, and Mr. Wilson, and is preferred by Mr. Schlegel. Though the form which has been adopted is not in either of those collections, I believe it to be admissable and perhaps more ancient than the other, which is merely its less gutteral sound. It occurs in the dialects with the aspirate after the ल, as if it were spelt *chulhā*, a proof of the former existence of the aspirate, and strongly supporting the Calcutta edition. Thus we find the word चिह्न chihna always written and sounded *chinha* in the dialects. We should very speedily curtail and limit the words in this language if we allowed no forms to be correct but those found in the *Cōshas*; I have therefore, on the above authorities, retained this variety in the orthography. In the same hemistich Mr. Schlegel suggests that अपस्कर might be preferable to उपस्कर; but all the authorities support the latter word.

V. 81, h. 1. Mr. Schlegel has very accurately shewn that there is a false quantity in the first foot, which as it now stands ends thus ~ ~ ~, and must therefore be wrong; and he very happily suggests that it may be right to read अच्येतषीन्. In this emendation he is supported by Nos. V. VI. and VII. and the Bombay copy seems to have intended

CHAP. III. intended the same reading, but there is a fault in the passage: a न being given instead of त्, and the *arka* not being very clear. No. II. had, originally, the same reading, but has been corrected into अर्चयेतृष्णिन् by the same hand and in the same ink as the rest of the work. Mr. Wilkins' ms. confirms this last reading. In the present text we have a mistake, which is likewise found in the Calcutta edition, where the passage reads as with us अर्चयेतृष्णिन्, with a short for a long, agreeably to the usual orthography of the word अर्चिः. To allow Mr. Wilkins' ms. and the correction in No. II. to be right, we must suppose that अर्चिः may have its first syllable long, either by right, or by poetical licence; and we at once settle the question that अर्चि may be of the common form, which Mr. Wilkins (in his list of roots) states is allowed to be so only by some authorities. I very much incline to Mr. Schlegel's emendation, and the reading of Nos. V. VI. and VII.

V. 83, h. 2. The word किंचित् in the neuter is found in this verse in the Calcutta edition, and in Nos. II. and VII. The verse is wanting in No. V., but all the others agree in giving किंचित्, which is the right reading, as it agrees in the accusative with the masculine noun द्विजः. It has been corrected in No. VI.

V. 93, h. 2. Considerable discrepancies prevail with regard to the word मूर्तिः which the Calcutta edition and all the authorities except the Bombay copy and No. VI. read without the *visarga*. It has subsequently been inserted in Mr. Wilkins' ms., and is clearly required by the sense, as तेजोमूर्तिः is a *bahuvihi* or compound epithet.

V. 100, b. 1. The word शिल being only found in the CHAP. III. neuter in the Dictionaries, Mr. Schlegel proposes that we should probably read शिलानि instead of शिलान्. All the authorities read as it is printed, except No. II. which has शिलाम्, which it again repeats as the catch-word to the comment.

V. 105, h. 2. The Calcutta edition is unsupported by the context or by any of the authorities in reading प्राप्तः in the plural: it should be प्राप्तः. वसन् by mistake has been printed for वसेत्, which is the reading of every authority except the Calcutta edition. This error is likewise noticed by Mr. Schlegel.

V. 106, h. 2. An error has crept into the Calcutta edition, in giving वा in the second hemistich of this verse. The sense so clearly requires that we should read च with all the authorities, that this substitution in the Calcutta edition must be by an oversight.

V. 107, h. 1. In substituting उपासनम् for उपासनाम् I have only followed every authority except the Calcutta edition. No. II. was the same as the others originally, but has been altered to agree with the Calcutta edition. Though both forms are admissible, yet it will be allowed, that, in authorities which have no decided preference over one another, it will be safest to go with the greatest number, particularly when the majority is so overpowering as in the present instance.

V. 114, h. 1. The readings with regard to the first hemistich of this couplet vary so much, that perhaps

CHAP. III. it will be best to give them in full. Mr. Wilkins' ms. reads,

सुवासिनीः कुमाराण्व रोगिणो गर्भिणीस्तथा

The Bombay copy agrees with this reading exactly, except in the first syllable, for which it substitutes स्व. No. V. agrees with Mr. Wilkins too, except in the words कुमाराण्व “and boys,” in place of which it reads कुमारिण्व “and girls.” Nos. V. and VI. substitute सुवासिनी without visarga; but in every other respect agree with Mr. Wilkins' manuscript. In all the copies except the Calcutta edition and No. II. the word तथा is found for त्रियः: I have preserved the entire reading of the Calcutta edition and No. II. because of their exact agreement, and the extreme differences that prevail in the rest. Yet if a conjecture might be offered with regard to the true reading, it would be for that of Mr. Wilkins' ms. for the following reasons; first, that the other persons enumerated are in the plural; and secondly, that in CULLU'CA's comment, as well as in that of ME'DHATITHI, the word is repeated in the plural form सुवासिन्यः and explained नवोदाः त्रियः “newly married women” or “brides.” Mr. Wilson, in his Dictionary, following Mr. Colebrooke, differs from the comment in assigning the sense of सुवासिनी and स्ववासिनी to be “a woman, married or unmarried, residing in her father's house.” Mr. Schlegel suggests that the form गर्भिणीत्रियः should be गर्भिणीःत्रियः.

V. 129, h. 1. The sense of the second hemistich seems to be suspended upon that of the first, and would apparently

parently require the present participle भोजयन्, as suggested by Mr. Schlegel; but every authority reads भोजयेत् as with our text.

V. 122, h. 2. The word चन्द्र has been substituted for चेन्तु in conformity with all the authorities except the Calcutta edition and No. II. because the sense does not seem to require the particle च which precedes इन्दु in these two.

V. 123, h. 2. It is not easy to explain why the word समन्ततः has been substituted for प्रयत्नतः which is required by the context, and is supported by every other authority. Even No. II., between which and the Calcutta edition there is such an identity of text, in general, does not support it in this instance.

V. 125, h. 2. In the first hemistich कृत्ये is substituted for कार्ये in all the authorities, except No. II. and the Calcutta edition. I have followed these two, because I think the word कार्यः is more usual in the sense required.

The word प्रसङ्गेत in the second hemistich, is rather perplexing. All the authorities except No. II. differ from the Calcutta edition, and read प्रसङ्गेत. But the Calcutta edition and No. II. support themselves, in reading exactly the same in Chap. vi. v. 55, h. 1 and 2, where a similar expression occurs. Yet both these two agree with all the others in Chap. iv. v. 16, h. 1. where we find प्रसङ्गेत and not प्रसङ्गेत. As no root from which either can be derived is found in the fourth conjugation, we must understand the Calcutta edition and No. II. to employ the word in a neuter sense, while the others must be conceived to be passive,

CHAP. III. passive, and derived here, as well as Chap. iv. v. 16, h. 1. from षंज् “attach.” The proofs given in the note on v. 55, Chap. vi. will shew that I have done right to follow No. II. and the Calcutta edition. In Mr. Wilkins’ list of roots षंज् “go, move” is given as the root of सञ्जुति and सञ्जुते; but Mr. Wilson in his Dictionary gives षस्ज् “move, go.”

V. 148, h. 2. Mr. Schlegel thinks that we should read याजी in the dual for याज्यौ in the same case; but though the word याज्यः does not occur in Mr. Wilson’s Dictionary as an agent, it is so used again in MENU, Chap. viii. v. 338, h. 1.

V. 185, h. 1. In Mr. Wilson’s Dictionary, the word which we have printed त्रिणाचिकेतः occurs in the form त्रिणात्रिकेतः; as no authority is quoted by which the true reading might be traced out, it is most likely one of those words which that gentleman mentions in his preface to have been taken from MENU, and collected in his private reading. The letter च is so like the letters त्र in the character in which his Dictionary is printed, that I have but little doubt that the त्र occurs for च by a mistake of the press. Had he suggested an etymology of the word, we might have formed a tolerably accurate conjecture on the subject. The latter portion of the compound appears to be a volitive form of वित् “know.” No. II. in the comment, reads त्रिणाचिकेतः; and in the text for च we have a त्र. Mr. Wilkins’ ms. has तृणाचिकेतः; but formerly had the first syllable त्रि. The Bombay copy has तृणाविकेतुः. No. V. and VI. agree with Mr. Wilkins’ ms. and No. VII.

with

with our text. Mr. Schlegel had likewise remarked the CHAP. III. difference between the orthography of the word in the text, and that in Mr. Wilson's Dictionary.

V. 106, h. 2. The manuscripts are divided about the reading of the second hemistich. The Calcutta edition is supported in अतिथिपूजनम् by Nos. II. VI. and VII. while Mr. Wilkins, the Bombay ms. and No. V. agree in giving अतिथिभोजनम्. All, however, accord in reading अतिथिपूजनम् in verse 70; I have in consequence followed the Calcutta edition.

V. 133, h. 2. In reading दोपू instead of दीप्तान् I have followed the Calcutta edition and No. II.; both make equally good sense and metre.

V. 169, h. 1. अपात्र of the Calcutta edition has been altered to अपात्ता to make the word agree with v. 176, 182, and 183, and all the mss. except No. II. in which the letter य has apparently been obliterated.

V. 201, h. 1. The Calcutta edition, contrary to every authority, reads देवमानवः for देवदानवः; but, independently of these, the sense of v. 194, 199, and the remaining portion of this very verse forbids it. The phrase may be again seen in Chap. viii. v. 23, h. 1: it has become proverbial in the dialects, and implies "gods and *dæmons*."

V. 202, h. 2. All the authorities give उपकल्पते and not उपकल्पते as is found both in No. II. and the Calcutta edition. The root कूप is not of the fourth conjugation; and, from its apparently having a neuter sense, it cannot have a passive voice (See v. 74, Chap. ii.). But in some other passages in the Calcutta edition even,

CHAP. III. it should clearly be without the य. See Chap. III. v. 266 and 272.

V. 214, h. 1. This verse is altogether deficient in Nos. VI. and VII. In the Bombay ms., in Mr. Wilkins' copy, and in No. V. सर्वमावृत्यरिक्तम् is found instead of सर्वमावृत्यविक्तम्. This reading does not seem to give such good sense as the first.

V. 221, h. 1. Mr. Wilson, among many other senses of the word वृत्तः gives "dead," being that which is required by the context, if we read with all the authorities except the Calcutta edition. To establish its text it will be necessary to reverse the meaning, and translate the word "alive." For तृपृत्तः which is found in every authority, and even in No. II. by a correction, (for it had तु originally), the Calcutta edition gives नवृत्तः.

V. 228, h. 2. It is singular that No. II. should have altered परिवेषयेत् into परिवेषयेत्, as if it were in the middle voice, for it destroys the measure, giving a syllable more than it should to the foot. The Calcutta edition has the same error. This is a further instance of the connexion between those two works. No. V. is faulty in this verse; but has the word in the common form. No. VI. has the letter त् obliterated, but the correction has been omitted. No. VI. confirms the text in this word, but varies in other respects. In place of the vowel introduced by the others, at the end of the potential, it has the particle च, and it further varies from all but No. VII. in substituting प्रणोदयन् for प्रचोदयन्. It is quite clear that all these alterations have been made under the idea that the first foot

foot was a syllable short, which can hardly be accounted CHAP. III for in so many works. Mr. Wilkins' and the Bombay ms. are correct.

V. 239, h. 1. Some copies read पातयेत् for आपातयेत्, and interpose a च to complete the measure. No. II. and the Bombay copy support the text.

V. 234, h. 2. The following reasons have guided me in putting आसनम् for आसने. In Nos. V. and VII., the Bombay ms. and Mr. Wilkins' copy it is so found. In No. VI. the case appears to have been added in a less glossy ink than the rest. The verb दद्यात् does not seem applicable for the sense requisite, if we read the word in the seventh case, with the Calcutta edition, Nos. II. and VI. दध्यात् would be more suitable. Is it not possible that in the time of CULLU'CA the practice of giving the Népál-blanket had been changed into merely covering the ground with it? Sir W. Jones has followed the meaning as given by CULLU'CA in his text and comment.

V. 237, h. 1. A reference to the verse preceding this will be sufficient to shew that अश्नातिषाग्यतः in the singular, as printed in the Calcutta edition, must be wrong, and that it should be in the plural to agree with the sense, and with every other authority except No. II.

V. 240, h. 2. In No. II. there is a mark over the word गच्छति which seems to have been mistaken by the Calcutta editors for an *anuswāra*, otherwise it seems difficult to conceive how they could have read this word in the plural, contrary to the sense, and to every other manuscript.

CHAP. III. V. 251, h. 1. Both No. II. and the Calcutta edition differ from the other mss. and the grammar in reading आचमयेत् for आचमयेत्. It is true that roots in the causal form ending in अम् do not generally augment their penult vowel, by R. 460 of Mr. Wilkins' grammar; but that very rule contains an exception in favour of चम्, कम् and अम्. This exception is confirmed by Dr. Carey, p. 486. The root चम्, even in the first conjugation, when preceded by the preposition आऽ � augments its vowel, See Mr. Wilson's Dictionary, Forster's Essay, p. 448, rule 101, and Dr. Carey's Grammar, page 201.

V. 259, h. 2. The rule regarding the negative or interdictory particle **मा** seems somewhat obscure. Mr. Wilkins, in his grammar, Rule 1310, lays down, that the augment of the first preterite should be rejected when preceded by **मास्म**: but by an error, the word **भवेत्** of the potential is given as the example. In Rule 1313, the fifth tense has an example of the use of **मा** in the expression **मा भूत्**, where the elision of the augment is implied by the manner in which it is printed. Dr. Carey is still more express as to its use. He states that “**अम्** (the augment) is constantly prefixed to the *Dhatoo*, in the fourth, fifth, and tenth tenses, unless it be constructed with the privative **मा**.” In Forster’s *Essay*, page 684, Rule 677 *b*, and 678 *a*, two examples are given of the employment of **मा** and **मास्म** before the tenses **घी** and **टी**, in both of which the augment is dropped. For the purpose of more clearly seeing the differences of the various readings upon this point, the following extracts have been made. In the present

present couplet we have in our text and in the Calcutta CHAP. III. edition, Nos. II. V. VI. and in Mr. Wilkins' ms. as follows:

१ ब्रजावनोमायगमइहुदेयं च नोऽस्त्विति ।

No. VII. at present agrees with these: but it originally was the same as the Bombay manuscript, and read माविगमत्. The celebrated verse in the *Rāmāyana*, Book I. Section ii. v. 18, which it is there asserted is the first that was ever uttered, supports the text.

१ मा निषाद् प्रतिष्ठां त्वमगमः शास्त्रतीः समाः ।

१ यत् व्रौं च भिष्यनादे कमधबीः काममोहितम् ॥

In Chap. VIII. of MENU, verse 84, we read

१ मावमंस्याः स्वमात्मानं नृणां साक्षिणमुत्तमम् ।

which is supported by every authority; and again in the same book, v. 92.

१ तेनवेदविवादस्तेमागंगं भाकुरूनगमः ॥

This reading is confirmed by the other copies. The second Chap. v. 116, contains another instance of the use of मा before the third preterite. No argument can be founded upon it, as it will support either opinion, and may, or may not, be said to have its initial vowel, owing to its being immediately preceded by the long आ. But this cannot be said of the first of the two last examples which would have मावमंस्याः instead of मावमंस्याः if it had not rejected its augment. The example in Chap. II. v. 114, is this १ असूयकायमाभादः । “give me not to the scioner.” Under all these difficulties I have not ventured to differ from the Calcutta edition.

CHAP. III. Another example may be quoted from v. 15, h. 2, Chap. VIII., but it is too equivocal to say what was originally intended. Either अ or अ would cause the preceding *visarga* to be changed into ओ; but the apostrophe (‘) has been retained agreeably to the Calcutta edition.

V. 266, h. 1. It has been before remarked in the note on v. 202 of this Chapter, that the root क्लृप् seems to be a neuter noun, and that it is consequently incapable of becoming passive (See v. 74, Chap. II.), and being of the first conjugation, the य of that voice is inadmissible. All the authorities except No. V. in which the verse is wanting, and No. II., read उपकल्पते and not उपकल्प्यते as in the Calcutta edition.

V. 271, h. 2. In proportion as the words are of rare occurrence or obsolete is the variation of the readings of the mss. Thus वाङ्गीणस which is so spelt in Mr. Wilson's Dictionary, and is there rendered "rhinoceros," Sir W. Jones translates "the long eared white goat," In ME'D'HATITHI's comment, this word is interpreted जरच्छागः "an aged goat;" and is there supported by the following quotation from the *Véda*:

१ त्रिपिवंत्विन्द्रियक्षीणंश्वेतंवृद्धमजापतिम् ।
१ वाङ्गीणसन्तुतम्प्राहुर्याज्ञिकाःपितृकर्मणि ॥

An explanation of the meaning of त्रिपिवः follows; but I select that given by CULLU'CA, (who quotes the same passage), as the shortest. १ नद्यादोपयःपिवतोयस्यत्रीणि जलंस्पृशन्तिकाणां त्रिहृचत्रिभिःपिवतीतित्रिपिवः ॥ Perhaps a translation of both may be of service to the young scholar.

Verse.

Verse.

CHAP. III.

“ The white lord (of the herd) of goats, decrepid with age, who takes a triple-draught, him those skilled in sacrifice call *vīrddhṛīnasa* in the (solemnization of) rites to the manes.”

Comment.

“ Of him drinking water in a stream &c. (these) three, (*viz.*) the two ears and the tongue, touch the fluid, and he imbibes with the three: this (is the sense of) *tripiva*, or he who takes a triple-draught.”

Hence we see the propriety of Sir W. Jones' translation. Respecting the orthography of this word there is some doubt, Mr. Wilson spells it वार्द्धिणसः; No. II. the Calcutta edition, Mr. Wilkins' copy and No. VI. by correction in the text, read वार्द्धिणस्. The Bombay ms. has वाधीणस and in this is supported by No. VI. in one place. No. V. seems to confirm Mr. Wilson; but it is not very clear, from the manner in which that ancient copy is written, whether there is an *arka* over the ध or not. I have printed the word वार्द्धिणसः after the orthography given in Mr. Wilson's Dictionary, which was approved of by Mr. Colebrooke, whom I consulted upon it. I forgot to mention that No. V. reads वाणीणसः.

V. 272, h. 2. Here even No. II. gives उपकल्पते without the य which is found in the Calcutta edition, and is supported by the other ms. See Chap. III. v. 202 and 266.

V. 274, h. 1. The Calcutta edition, No. II. and Mr. Wilkins'

CHAP. III. Wilkins' copy all agree in reading जायान् in the first hemistich, while all the others give भूयात्. The forms जायात् and जन्यात् in the precative of the common form are both recorded in Foster's Essay, but are omitted in Mr. Wilkins' Grammar.

V. 275, h. 2. It should be noticed, that आनन्द्यम् instead of अनन्तम् is found in the Bombay ms. and that of Mr. Wilkins. All the other mss. agree with the text.

V. 281, h. 2. A little variety is found in the different authorities. The Calcutta edition, No. II. and the Bombay copy, read with us पांचयश्चिकम्, while Nos. V. VI. and VII. (by a correction), give पांचयाश्चिकम्. Mr. Wilkins' ms. has पांचयश्चियम्.

V. 282, h. 1. The same difference is found in this couplet, where Nos. V. VI. and VII. read पैतृयाश्चिकः instead of पैतृयश्चियः. The Bombay ms. has पैतृयश्चिकः. Mr. Wilkins' copy varies from all in reading पैत्रयश्चियः but the word पैत्र for पैतृ appears to be so by a subsequent alteration. Mr. Wilson's Dictionary supports the latter form.

V. 284, h. 2. Every authority, including *a* and *b* 37 r. s. make the first foot of the second hemistich a syllable too long; but the measure is easily mended, as it has been suggested by Mr. Colebrooke, (who kindly afforded his opinion on the subject), if in place of तथा we substitute either तु or च when the foot will be प्रपितामहास्त्वदित्यान्. This gentleman remarks that the measure is not good; neither is it so in the first *pāda* of the same *slōca*. The measure

measure being the *Vipulā vactra*, admits a tribrachys, CHAP. III. amphimacer, molossus, &c. &c. in the first and third *pāda*.

The unusual length of the verse had been remarked by Mr. Schlegel.

In the Asiatick Researches, Vol. x. pages 440 and 462; every information regarding Sanscrit and Prākrit prosody will be found in an admirable essay, by Mr. Colebrooke; and that portion which relates to the admissible varieties of the *Anustubh slocu* or *vactra* I have subjoined, as the original essay may not be accessible to every one.

" The most common Sanscrit metre is the stanza of four " verses, containing eight syllables each; and denomi- " nated from the name of the class, *Anushtubh*. Several " species of it have been described. Two very simple " kinds of it occur, consisting of iambic, or trochaic feet " exclusively.* The rest are included in one general desig- " nation.† But several analogous species are compre- " hended under the denomination of *Vactra*. Here the " laws of the metre, leaving only the first and eighth " syllables indeterminate, require either a bacchius " or an amphibrachys, before the eighth syllable, and " forbid

* " The first termed *Pramāni*, the other *Samāni*. Considered as a species of uni- form metre, the first is also named *Nagaswarupinī* or *Matiličā*; and the second is " denominated *Mallicā*. There is also a regular measure which alternates trochees " and iambics, and is denominated *Manavacáridā*: and another, named *Chitrapadā*, " consisting of two dactyls and a spondee."

† " *Vitāna*."

‡ " The metre is named *Pathyā* when an amphibrachys is introduced in the 2d " and 4th verses; some say in the 1st and 3d."

CHAP. III. “ forbid an anapaest or tribrachys after the first ; as also
 “ in the 2d and 4th verses of the stanza, an amphimacer.
 “ A variety of this metre introduces a tribrachys before
 “ the eighth syllable in the 1st and 3d verses, and a
 “ bacchius in the 2d and 4th.* And another sort,† which
 “ admits five varieties, requires the penultimate syllable to
 “ be short in the 2d and 4th verses ; and introduces before
 “ the 8th syllable of the 1st and 3d verses, a dactyl,
 “ anapaest, tribrachys, amphimacer, or molossus.

“ The metre, which is most in use, is one of the species
 “ now described, in which the number of syllables is de-
 “ terminate (viz. 8) ; but the quantity variable. CA'LÍ-
 “ DA'SA appropriates to this metre the term *Sloca* (abbre-
 “ viated from *Anushtubh sloca*) ; and directs, that the fifth
 “ syllable of each verse be short ; the sixth, long ; and
 “ the seventh alternately long and short. The mythologi-
 “ cal poems under the title of *Purána*, and the metrical
 “ treatises on law and other sciences, are almost entirely
 “ composed in this easy verse ; with a sparing intermix-
 “ ture of other analogous sorts, and with the still rarer
 “ introduction of other kinds of metre. The varieties of
 “ the *Anushtubh Sloca*, which most frequently occur,
 “ make the 5th, 6th, and 7th syllables of the 1st and 3d
 “ verses all long or all short ; or else the 5th long with the
 “ 6th and 7th short. Thus varied, it is much used by the
 “ best poets. CA'LÍDA'SA has employed it in the 2d and
 “ 6th cantos of his poem, entitled *Cumára sambhava* ; and
 “ in

* “ *Chapalá*.”

† “ *Vipulá*.”

“ in the 1st, 4th, and several others of the *Raghuvans'a*. CHAP. III.
 “ The 2d and 19th cantos of MA'G'HA's poems are in this
 “ metre, and so is the 11th of the *Cirātarjuniya*.” *Asiatick
 Researches*, Vol. X. p. 440.

V. 285, h. 1. I have followed the Calcutta edition, No. II. and the Bombay ms. in reading एति, as it appears to me the option afforded by that particle is preferable to the simple copulative sense of च; which is found in Mr. Wilkins' copy, and Nos. V. VI. and VII. Sir W. Jones' translation favours the latter, and not the former reading.

V. 286, h. 1. Every thing said with regard to 281 may be again repeated here; except that No. V. reads पञ्चयश्चिकम्.

CHAP. IV.

Verse 15, hemistich 2. The expression कल्पमानेषु is CHAP. IV.
 found in every authority except the Calcutta edition and No. II., and I have accordingly adopted it, because the more familiar term विद्यमानेषु seems to have been substituted as more familiarly intelligible.

V. 16, h. 1. See the remarks, Chap. III. v. 125, on प्रसङ्गेत.

V. 37, h. 2. The Calcutta edition differs, most likely by an error of the press, from all the authorities, in omitting

CHAP. IV. omitting the *anuswára* of मध्य which is required by the sense.

V. 48, h. 1. Mr. Schlegel thinks that we should read वायव्यी in the dual form, instead of वायव्यि; but all the authorities agree in reading the compound as it is printed. I regret to say that I am not able to quote Mr. Schlegel's critical remarks beyond this note.

V. 52, h. 2. Mr. Wilkins' ms. reads प्रतिग् in the second hemistich, as if it were in composition. No. V. has it प्रतिगुं while all the others, with the exception of No. VII. in which the couplet is wanting, agree with the text in reading प्रतिगां. The reader can refer to Rule 1061 of Mr. Wilkins' Grammar for the form when in composition.

V. 57, h. 1. In the first hemistich of this couplet, as in the last of 99, the form स्वपेत् is found in both the Calcutta edition and No. II. According to all the authorities व्यप् is of the second conjugation, common form, and should therefore take the termination यात् in the first person of the potential. All the other mss. read स्वप्यात्; but Nos. V. VI. and VII. make it follow and not precede शून्यगृहे. The text has in consequence been made to agree with the grammar.

V. 61, h. 2. All the authorities except the Calcutta edition and No. II. agree in reading जन्, in the second hemistich, and not गण; yet I have preserved the latter, because it is again repeated in other texts of CULLU'CA BHATTA.

V. 64, h. 2. There is much variety in the readings of the last word in this couplet. Mr. Wilkins' copy has

विरामयेत्

विरामयेत् the Bombay ms. reads विराजयेत्. No. V. CHAP. IV. gives विरोध्यन् perhaps for विरोधेत्. No. VI. affords another variety, *viz.* विवारयेत्, with which No. VII. agrees by a subsequent obliteration, as it formerly stood विवारोध्येत्. No. II. and the Calcutta text both accord in reading विरावयेत्.

V. 89, h. 2. Sir William Jones, in enumerating the various places of torment, agrees with the text, the Calcutta edition, and No. II. in reading संहात instead of संघात as is found in every other authority. Again, as he coincides with every authority except the Calcutta edition and No. II. in reading पूतिमृतिक instead of प्रतिमृतिक. I have made the text to conform to his reading.

V. 90, h. 2. The Calcutta edition and No. II., which I have followed, both read लोहदारक; while Sir William Jones is supported by Mr. Wilkins' ms. in reading लोहांगारक. No. V. has लोहभारक, with which No. VII. formerly agreed, but has been altered to लोहचारक, which is likewise the reading of No. VI. and the Bombay ms. Under so many varying authorities I have not ventured to differ from the Calcutta edition. CULLU'CA in his comment merely states, generally, that the account of these various places of punishment, is to be found in the *Márcandéya*, and other *purána*s. A reference to these would no doubt satisfactorily establish the proper reading.

V. 92, h. 1. The word ब्रात्रि of the first hemistich is so written in the Calcutta edition and No. II.; but in No.

CHAP. IV. VII. the Bombay ms. and that of Mr. Wilkins it is spelt ब्रह्मे, and No. VI. is so by a subsequent correction. No. V. reads ब्रह्म. The comment supports the text.

V. 99, h. 1. An error of the press occurs in the first hemistich of the Calcutta edition, in reading जन्मिधो for सन्मिधो. In the second hemistich, likewise, परिश्रान्तो should be read for परिश्रान्ते.

V. 99, h. 2. It has been already remarked in the note on v. 57, that the root स्वप् is only recorded as being of the second conjugation. I have ventured to alter स्वपेत् into स्वप्यात् for the same reasons as in the former instance, yet it is proper to state that every authority reads in this hemistich स्वपेत्.

V. 125, h. 2. The Calcutta edition differs from every authority in reading क्रमतः for क्रमशः. The variation is trifling, but I have restored what I conceive the right termination.

V. 128, h. 1. According to Mr. Wilkins' Grammar, page 429, either अमावास्या or अमावस्या is good; but all the authorities except the Calcutta edition, read the penultimate syllable long. The difference is however so trifling, that I have not made any alteration.

V. 130, h. 2. In the second hemistich we find ब्रह्मणः the sixth case of ब्रह्मः declined as if it were a neuter, and not as a masculine noun, ending in त्, which if according to rule would be ब्रह्मोः.

V. 147, h. 1. All the authorities agree in reading जपेत् and not आभ्यसेत्, as is found in the Calcutta edition and No. II.; yet I have not altered it, because in the very next

next two verses, in continuation of the same subject, CHAP. IV. they all employ the word आभ्यास.

V. 149, h. 2. The form आनन्द्य, is found in every authority, except the Calcutta edition and No. II. where we read in the second hemistich अनन्त. As this last form is likewise an adjective, and has already been supported by many of the authorities, (See note on Chap. III. v. 275), I have not ventured to alter it. The form आनन्द्य will be found in Chap. III. v. 272, where there can be no doubt of its correctness.

V. 152, h. 1. The correctness of the word भैत्र in so unusual a sense might be doubted, if it were not supported by the comment, which is here quoted to establish its genuineness.

॥ भित्रदेवताकत्वान्भैत्रःपायुःतद्वत्वान्भैत्रंपुरीषोत्सर्ग ॥

But for this explanation it might fairly be conjectured to be misprinted for भौत्र. See भित्र Chap. XII. v. 121, h 2.

V. 164, h. 1. In the Calcutta edition नैन् is read for नैव, and in No. II. we have the same by a subsequent alteration. No. II. appears, however, to have formerly read नैनं, and in this it is supported by every other authority, including Sir William Jones' translation, and the mss. in the Royal Society's library marked *a* and *b* 37. I have therefore corrected the text to नैनं.

V. 168, h. 2. The expression अमुत्रत्यैः of the Calcutta edition seems to afford no satisfactory sense. In adopting अमुत्रान्यैः I have followed Mr. Wilkins' ms. and the Bombay copy. No. V. has अमुत्रात्यैः. No. VI. was the same, but now agrees with Mr. Wilkins, &c. No. VII. has

CHAP. IV. has undergone some alteration, but at present agrees with No. V. In selecting the present reading, I have been guided by the comment, Sir W. Jones' translation, and the force of verse 33 of Chap. v.

V. 185, h. 1. In venturing to read शायास्वा, instead of शायास्वः, as it is found in the Calcutta edition and No. II. I have been guided by the apparent sense of the passage and the authority of Mr. Wilkins' ms., the Bombay copy, Nos. V. VI. and VII. The two mss. of the Royal Society's library likewise read स्वा. Some of these authorities put स्वा before, and some after शाया.

V. 205, h. 1. Mr. Wilkins' ms. reads हुते for तते in the first hemistich; the others accord with the last reading. But though all agree in reading हुते for कृते in the same hemistich, I have not made any alteration, as it is supported by the Calcutta edition and No. II.

V. 208, h. 2. An error has crept into the Calcutta edition, where वेश्मितम् is found for वेश्मितं च. This last reading is supported by every other authority, and is required by the sense.

V. 209, h. 2. From the frequency with which the *anuswāra* is omitted in the mss. there is some difficulty in ascertaining the true reading in such forms as विदुषा and विदुषं, particularly when both afford equally good sense. The Calcutta edition reads the word in the genitive case, and this is supported (I think by a subsequent correction) by Nos. II. and VI. and by the two mss. marked *a* and *b* 37 of the Royal Society's library. All the others read the word in the third case. Owing to these discrepancies

I have followed the Calcutta edition, Sir William Jones' CHAP. IV. translation, and the most obvious sense.

V. 215, h. 2. Sir William Jones, following the comment of CULLU'CA, considers the second class of prohibited persons, mentioned in the last hemistich, to be workers in cane. *ME'DHA'TITHI*, on the contrary, considers the class in question to be players on musical instruments, and consequently reads the word वैण. But if "a splitter or worker in cane" be intended, we must read वैणः a derivative of वैण "a cane or bambu." The Calcutta edition, therefore, appears to be wrong in reading वैण "a musician." No. II. is imperfect, the word not being legible, though some alteration has been attempted; its comment is likewise faulty. I have followed the Bombay ms. in reading वैण, which is supported by Mr. Wilson's Dictionary. No. V. has वैणः, which must be faulty.

V. 221, h. 1. The sense of the commencement of this couplet does not seem clear, as it stands in the Calcutta edition, Nos. II. and V. *viz.* यहतेन्येत्यभोज्याद्वाः. The Bombay ms. is evidently incorrect, being moreover a syllable short; it has एतोन्यत्वभोज्याद्वाः. Nos. VI. and VII. have a syllable too much, and read यहतेन्योन्येत्यभोज्याद्वाः yet they rather support Mr. Wilkins' ms., which I have followed, the difference being almost confined between एत्यः and एतेभ्यः. The reading adopted seems corroborated by CULLU'CA's comment.

V. 281, h. 2. All the authorities except the Calcutta edition, No. II. and Mr. Wilkins' copy, read विष्वर्प in the

CHAP. IV. the last hemistich, the others have पिष्टयं. According to Mr. Wilson's Dictionary, both forms are good.

V. 232, h. 2. The reading साष्टिताम् is confirmed by the Calcutta edition, the text of No. II. the Bonibay ms. Mr. Wilkins' copy, and that marked *a* 37 in the Royal Society's library. The following copies give साष्टतं *viz.* Nos. V. VI. VII. The ms. marked *b* 37 R.S. has by an error साष्टदं and No. II. in the comment reads साष्टतं.

V. 250, h. 2. The Calcutta edition and No. II. have निनुदेत् contrary to the rules of euphony, which require निष्टुदेत्. The proper reading is supported by the Bombay ms. Nos. V. VI. and VII. Mr. Wilkins' copy reads निवदेत्.

V. 258, h. 2. It should be recorded here, that all the authorities as well as the measure support चिन्तयानः as it is found in the second hemistich. The root चिन् (३), being of the tenth conjugation, should make, according to rule, चिन्तयमानः in the active participle of the proper form. If we suppose the latter to have been the true reading, originally, it will be necessary to leave out the particle हि, otherwise there will be a syllable too much. I incline, however, for the first reading, as I think I remember to have met it in other works; and because in Chap. VIII. v. 32, there is a similar anomaly in the use of अवेदयानः.

Note.—Since printing page 358, v. 99, I feel reason to doubt whether the form स्वप्तात् be admissible or not at the end of a second or fourth *páda*; even though the last letter of the double consonant be a liquid. If this doubt be valid we must read स्वपेत्.

CHAP. V.

Verse 25, hemistich 2. The word विक्रियः has no CHAP. V. *visarga* in the Calcutta edition, nor in No. II.; but it is found with it in all the other mss.

V. 28, h. 1. Mr. Wilkins' ms. affords a solitary instance, in reading प्राणस्यार्थः for प्राणस्यात्मः.

V. 38, h. 1. An important difference occurs about the words कृत्वोह, which I have preserved because it is expressly countenanced by CULLUCA's comment, and the Bombay ms. Mr. Wilkins' copy formerly had the same, but it has subsequently been altered to कृत्वैह (कृत्वा + ईह). This latter form is that of Nos. V. VI. and VII. The affix कृत्वैः is employed to modify the sense of words relating to portions of time, as is known to every scholar. See Mr. Wilkins' grammar, Rule 1040. The expletive ईह is merely an ornamental adjunct to complete the sound and metre. It is singular that notwithstanding this express notice in the comment, No. II. reads कृत्वैह in the text.

V. 40, h. 2. The word उत्सृतीः is found in the last hemistich of the Calcutta edition, and it is spelt उत्स्रितीः in No. II. This latter form of the word, if spelt according to rule, would make उच्चितीः which is the mode in which it is found in Mr. Wilkins' ms. in the Bombay copy, and in b 37 R. S. Mr. Wilson's Dictionary, and v. 170 of Chap. vii. confirm this, as we there find उच्चित the perfect participle

CHAP. V. participle of the same etymon. Nos. V. VI. and VII. read उच्छ्रुतीः. *a* 37 R. S. has उत्थितां.

V. 41, h. 2. The Calcutta edition, contrary to the sense and every other authority, reads हिन्द्यान् instead of हिन्द्यान् (हिन्द्याः + न) of the second hemistich.

V. 42, h. 2. The Bombay copy, Mr. Wilkins' ms. and *a* and *b* 37 R. S. read पश्चून् in the accusative plural, contrary to the Calcutta edition and No. II. which have the accusative singular. Sir W. Jones' translation supports the plural form, which is further required to complete the sense of the first hemistich. The 42d and 48d couplets are not found in Nos. V. VI. and VII.

V. 47, h. 1. I have ventured to restore धृतिं into रूतिं in the first hemistich, because it was so in No. II. and is so in the Bombay copy, in Mr. Wilkins' ms. and in Nos. V. VI. VII. and *a* and *b* 37 R. S. It is true that CULLUCA mentions the word धृति; but this may be merely explanatory of the general idea, and owing to his often adopting a different word to convey the sense of the text with clearness.

V. 59, h. 2. Owing to the Calcutta edition and No. II. reading the first word आवीक् with the first vowel long, to the Bombay copy having आर्वी, and to Mr. Wilkins' ms. reading आवी, and my not being at the time of printing in possession of Nos. V. VI. and VII. the word has been so printed instead of आवीक्; for though Mr. Wilson's Dictionary supports the last form, there appeared to me reason to doubt whether the word आवीक् might not be equally

equally good, particularly as even the two copies, namely, CHAP. V. the Bombay ms. and Mr. Wilkins', though faulty in the rest of the word, agreed with the Calcutta edition in reading the first vowel long. However, Nos. V. VI. and VII. have it short, and in Chap. VIII. v. 30 the word again occurs, where it is short in all. It is likewise so written in Mr. Wilkins' Sanscrit Grammar, p. 545, and in Dr. Carey's, p. 764. The manuscript *a* 37 R. S. agrees with Mr. Wilkins' copy; and *b* 37 R. S. reads with our text, the Calcutta edition, and No. II. *viz.* आर्विक्.

V. 67, h. 2. Great discrepancies are found in the mss. when the prepositions नि or निर् occur, one being continually substituted for the other, though reversing the sense. The same observations will hold with regard to the derivatives from the roots वृ and वृत्. The Calcutta edition, No. II. (by a subsequent correction of नि into निर्) and No. VII. agree in reading निर्वृत्, which is supported by Mr. Wilson's Dictionary and the etymology of the term. No. VI. nearly confirms this reading, as it has निर्वृत्. Mr. Wilkins' ms. the Bombay copy, and *b* 37 R. S. read निवृत्, while No. V. and *a* 37 R. S. differ from all in reading निवृति. Nos. V. VI. and VII. all substitute मुउकानां for चूउकानां.

V. 69, h. 2. Mr. Wilkins' ms. in the second hemistich reads क्षपेयुः for क्षपेयुः. The Bombay copy has क्षिपेत्. *b* 37 R. S. on the contrary gives क्षपेत्, and No. V. reads क्षपेत्, while क्षपेयुः is supported by the Calcutta edition, Nos. II. VI. VII. and by *a* 37 R. S.

CHAP. V. V. 73, h. 1. The Calcutta edition, and No. II. (by a subsequent alteration), read निर्मङ्ग्लयः instead of निर्मङ्ग्लयः; for the latter reading we have the authority of the Bombay copy, Mr. Wilkins' ms. No. V. and a 37 R. S.; while for the former we have in addition Nos. VI. and VII. The two last are decidedly so, for the letter म is doubled under the *arka*. Yet I have ventured to read with the greater number of authorities.

V. 84, h. 1. Instead of अघाहानि (अघ + अहानि) of the first hemistich, which is supported by the Bombay ms. and Nos. V. VI. and VII. Mr. Wilkins' copy reads, by subsequent alteration, अघस्त्रानि, which has not to my knowledge any sense. No. II. was right, but the last आ in the word has been obliterated with yellow orpiment, the usual pigment employed for this purpose. a 37 R. S. has अशाहानि, and b 37 R. S. अहानि. In proportion as a term is obscure will the mss. be found to be defective.

V. 84, h. 2. Mr. Wilson only gives the form सनाभिः in his Dictionary. All the authorities agree in reading सनाभ्यः.

V. 94, h. 2. From the indistinctness with which the mss. are generally written, there would be no possibility of discovering the true reading but for the comments. The very equivocal shape of the words चात्र (च + अत्र) is the probable cause why in every ms. even including No. II. we find चात्र substituted in the last hemistich.

V. 97, h. 2. No verse in the work has given more trouble than this, in the hope of reconciling the syntax, etymology, and sense. The difficulty lies in reading प्रभवाचयम् as it

it is found in the Calcutta edition, and in Mr. Wilkins' CHAP. V. ms. The sense required is very clear. The idea is the "beginning and end," "commencement and cessation," or any similar opposition of terms. प्रभव answers for the first very well; but अप्यय is not found in any Dictionary, and does not seem to admit of derivation. The word is expressly countenanced by CULLU'CA's comment, where it is said to imply विनाशः "destruction." No. II. reads by an error in the text प्रभवाप्ययं, but agrees with the Calcutta edition in the comment. Under such express authority I have not ventured to make any alteration or emendation, but I think it is not the true reading, and I state the following reasons for this belief. Nos. VI. and VII. in both text and comment, read प्रभवाप्ययौ. Now this cannot be right, because the term must be considered as an epithet qualifying शौचाशौचं, and consequently should agree with the latter in number, case, and gender, as it is found to do in the Calcutta edition. No. V. has, both in the text and comment, प्रभवाप्ययौ and agrees with Nos. VI. and VII. in explaining the passage to mean प्रवृत्तिनि वृत्ती, "beginning and end." The Bombay ms. has प्रभवोत्ययं, which I have little doubt is misspelt for प्रभवोत्ययं, as it is found in b 37 R. S. This last, in my opinion, approaches the true reading (प्रभवाप्ययं), as the sense of अप्ययं, "end, death," contrasts exactly with प्रभव, "beginning, birth." a 37 R. S. is two syllables short, and reads प्रभयम्.

V. 103, h. 1. Though the Calcutta edition is supported by Nos. V. VI. and VII. in reading एवच in the last hemistich

CHAP. V. hemistich instead of एवा, I have ventured to substitute the last, which is required by the sense, and is supported by the comment of the Calcutta edition. Both text and comment of No. II. had एवा originally. This reading is further supported by Mr. Wilkins' copy and the Bombay ms.

V. 103, h. 2. Though सचेल be found in the Calcutta edition, Mr. Wilkins' copy, and Mr. Wilson's Dictionary, yet I have preferred सचैल, which is supported by the Bombay copy, Nos. II. V. VI. and VII. *a* 37 R. S. reads the same, and Mr. Wilkins gives चैल as an example when explaining the root चिल्, in his list of roots. चैल is not noticed by Mr. Wilson in his Dictionary.

V. 113, h. 1. I think the Calcutta edition and No. II. are decidedly in error in reading हैमरौण्यं for हैमरौण्य which is the reading in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. The last three, likewise, read अग्रौण्य before अपाम् at the commencement of the couplet.

V. 114, h. 1. Mr. Wilkins' ms. and the Bombay copy read ताप्रायस्काय, all the others ताप्रायःकाय. The difference is trifling.

V. 115, h. 1. The Calcutta edition reads आपुवन in the text, and उपुवन (उत्पुवन?) in the comment. No. II. has उपुवन in the text, and पुवन in the comment. Mr. Wilkins' ms. reads उत्पुवन, but formerly had उपुवन. This last is likewise the reading of *b* 37 R. S. The Bombay copy, Nos. VI. and VII. read उत्पवन; but No. V. reads उत्तावन by an evident error of the copyist, for in the

the comment of that ms. as well as in that of Nos. VI. CHAP. V. and VII. the word is spelt उत्पवन्. Mr. Wilson, in his Dictionary, states that उत्पवन् implies the “*straining of fluids before using them for religious purposes.*” That उत्पवन् is the word intended is clear, because the sense required is the act of purifying liquids; but according to CULLU'CA's comment this is effected by stirring them with a couple of blades of *cusa*-grass, and not by straining them.

V. 117, h. 2. The word स्थि is neither found in any Dictionary nor is it mentioned in any of the comments, simply because it must be of the most popular use. In Mr. Wilkins' ms. there is only स, but it is found in every other ms. But for Sir W. Jones' translation its meaning would be unknown, he describes it as an instrument for collecting grain. It may not be out of place here to mention that the word उलूखल is spelt उलूषल in No. V. which tends to shew that that ancient copy comes from the Western or North-Western side of India, where ष is popularly used indifferently for ख, and with the same sound, viz. *kha*.

V. 119, h. 1. I have altered चेलवत् into चैलवत् for the same reason as already given in the note on v. 103.

V. 122, h. 2. The letter त् of the compound मृन्मयं is changed into न् by Rule 35^b of Mr. Wilkins' Grammar; but I am not aware whether, in a casual compound, the rules of euphony must be carried so much further as to require the न् being changed into ण, because of its following the letter ण. In the Calcutta edition in this couplet, and in the next verse, as well as in other places, how-

CHAP. V. ever, the compound is written मृण्य. In No. II. it is likewise so spelled, v. 128, but it is written मृन्यं in this couplet. In all the other authorities, including *a* and *b* 37 R. S. the term is spelt मृन्य. Both the comment of the Calcutta edition and of No. II. read मृन्य in this distich.

V. 124, h. 1. Mr. Wilkins' ms. is supported by Nos. V. VI. VII. and by *b* 37 R. S. in reading संमार्जनेनांजनेन, while the Calcutta edition, No. II. the Bombay copy, and *a* 37 R. S. read with us संमार्जनोपांजनेन. The word उपांजन is explained in the comment of *ME'D'HATITHI* on v. 122, to mean, “*the coating or smearing the ground or floor with a plaster of cow-dung, &c.*” The word is not found in Mr. Wilson's Dictionary.

V. 128, h. 1. The Calcutta edition has तृष्णं in the first hemistich, which I have altered into तृष्ण्यं, as it is found in Mr. Wilkins' copy. No. II. reads तृष्णं, and *b* 37 R. S. तृष्ण्यै, apparently for the 4th case of तृष्णः. The other mss. seem to read तृष्णं; but there is little reliance to be placed upon them in the case of compound letters.

V. 129, h. 1. The word पण्य is put पण्ये in the Calcutta edition, but the first mode is supported by Nos. II. V. VI. VII. the Bombay copy and Mr. Wilkins' ms.

V. 129, h. 2. भैस्त्र is found for भैस्यं in the Bombay copy and in Mr. Wilkins' ms.; but Nos. II. V. VI. and VII. read भैस्यं.

V. 135, h. 1. Supported by Sir William Jones' translation, Mr. Wilkins' ms. the Bombay copy, and Nos. V.

VI.

VI. and VII. I have ventured to substitute वार्षिकनस्तः CHAP. V. for घ्राणकर्णविद्. The Bombay copy and Nos. V. VI. and VII. read मूत्रं in the nominative, all the others make it to form part of the compound.

V. 136, h. 1. Mr. Wilkins' ms. reads वामकरे instead of दक्षकरे; but this last reading is supported by the Calcutta edition, Nos. II. V. the Bombay ms. and b 37 R. S. In No. VI. the word करे was alone written, but वाम has since been inserted in the margin. No. VI. had दक्षकरे but it has been altered into वामकरे. This last is the reading of a 37 R. S.

V. 138, h. 2. Though Mr. Wilkins' ms. and the Bombay copy agree in चाष्टन् (च + अष्टि + अन्) instead of चअनं I have adhered to the Calcutta edition, Nos. II. V. VI. and VII. The caesura is made by च.

V. 142, h. 2. An important typographical error has crept into the Calcutta edition, in the second hemistich, where आप्रयतः is printed for अप्रयतः.

V. 146, h. 2. In Mr. Wilkins' ms. धर्म and not धर्मान् is found in the second hemistich. The Bombay copy and No. V. read धर्म without the *anuswāra*, which is an error of the copyists, and therefore supports Mr. Wilkin's ms. The comment of the Calcutta edition and No. II. both read धर्म; but the text of those two, as well as of Nos. VI. and VII. read धर्मान्. The difference is not of much consequence, and I have not ventured on any alteration, because the plural form is supported by Sir William Jones' version.

CHAP. V. V. 151, h. 1. The Calcutta edition, contrary to every authority and the plain context of the injunction contained in this couplet, reads च for वा in the first hemistich.

V. 165. } These two couplets are not found in the three
V. 166. } copies of *ME'D'HATITHI*.

CHAP. VI.

CHAP. VI. Verse 5, hemistich 2. It must be by an error of the press that एतान्येव, and not, as the sense requires, एतानेव, is found in the Calcutta edition : for every other authority reads the last.

V. 7, h. 1. Instead of भस्यं Mr. Wilkins' ms. has भेस्यं The Bombay copy reads भस्यः and Nos. VI. and VII. have भस्यः. No. V. reads भस्य without any case by error. I have adhered to the Calcutta edition in reading भस्यं.

V. 14, h. 2. Sir William Jones is supported by Nos. II. and VII. and by Mr. Wilson's Dictionary, in reading शैष्मान्तक. The Calcutta edition, the Bombay copy and No. V. read शैष्मान्तक, and No. VI. has शैष्मान्तिक. I have conformed to the reading supported by Sir W. Jones and Mr. Wilson, which is confirmed by *a* and *b* 37 R. S. I wish here to remark, that the *anuswāra* may be left out by mistake, as it frequently is, and that of two opinions,

one

one supported by its insertion, and the other by its omission, the former is much the stronger. Mr. Wilson as signs as the derivation “शूष्मन् *phlegm*, अत *to go* (*to remove*).” But if we should read शूष्मान्, then the derivation might be शूष्मन् “*phlegm*,” अन्त “*an end, death*.” “*Antagonistick to phlegm*.”

V. 20, h. 1. In the Calcutta edition शुक्र is printed for शुक्ल which is the reading of all the mss.

V. 24, h. 1. In conformity with Sir W. Jones' version, No. II. and the Bombay ms. I have preserved तर्पयेत्, the reading of the Calcutta edition. Mr. Wilkins' ms. No. VI. and a 37 R. S. have तर्पयन्. No. V. reads तर्पयत्. No. VII. has now तर्पयन्, but formerly read तर्पयित्. b 37 R. S. gives तर्पत्.

V. 24, h. 2. Mr. Wilkins' ms. stands alone in reading तीव्रतर् for उपतर्.

V. 25, h. 1. The commencement of this couplet as it stands in the Calcutta edition and No. II. viz. अग्निनात्मनिवै तानात् seems contrary to the construction usually employed in MENU, and is different from what is found in the other mss. Nos. V. VI. VII. and b 37 R. S. read अग्निभात्मनि वैतानान् which I have followed. Mr. Wilkins' reads the same nearly, simply substituting त् for च. The Bombay ms. has अग्निभात्मनि, &c. which is likewise the reading of a 37 R. S. These two last must be wrong, as अग्निभा ought to be in the accusative plural to agree with वैतानान्. The Calcutta edition is quite in error in reading वैतानात् instead of वैतानान्. This cannot be considered

CHAP. VI. dered an error of the press, because No. II. which was correct originally, has been altered to agree with it.

V. 29, h. 2. Mr. Wilkins' ms. and No. V. both read संश्वये instead of संसिद्धये, and in this they are confirmed by *a* 37 R. S. But that this is an error of the text in No. V. is shewn by its comment, where we have the last and not the first word. *a* 37 R. S. reads संश्वये. Mr. Wilkins' ms. is further in error in reading श्रुताः for श्रुतीः. Nos. VI. VII. and *a* and *b* 37 R. S. omit the *visarga* of this word. No. V. reads श्रुति, and the Bombay copy was so too, but has been corrected.

V. 31, h. 1. Mr. Wilkins' ms. the Bombay copy, *a* and *b* 37 R. S. read चास्थाय (च + आस्थाय) for वास्थाय. This last reading is however supported by Sir W. Jones' version, and Nos. II. V. VI. and VII.

V. 32, h. 1. Mr. Wilkins' ms. is unsupported by any other authority, in reading वृत्तीनां for चर्यानां.

V. 33, h. 1. The Calcutta edition, by an error of the press, reads भुविहृत्य for तुविहृत्य. *a* 37 R. S. has रुवि हृत्य.

V. 34, h. 1. Mr. Wilkins' ms. differs from all the authorities in reading गच्छेत्कृतहोमः. *a* 37 R. S. has गच्छेत् हुतहोमः; all the others agree with the Calcutta edition.

V. 43, h. 2. CULLU'CA, in explaining the word अशंकु सुकः which he renders स्थिरमतिः “of steadfast mind,” says that others read असंचयिकः. In fact this is the reading in Mr. Wilkins' ms., in the Bombay copy, and in *a* and *b* 37 R. S. The same should be found in the text of

ME'D'HATITHI,

ME'DHA'THII, Nos. V. VI. and VII. because they in CHAP. VI. their comments say “*others read अशंक्षुकः*,” but instead of what might be expected from the intimation given by CULLU'CA, and this indication in their comments, अशंक्षुकः and not असंचयिकः is found in their texts. Mr. Wilson spells this word संक्षुकः without the privative. No. II. in the text has असंक्षुकः but in the comment we have असंक्षुकः. No. V. gives असंक्षुधः in the text, but in the comment we have असंक्षुकः. In No. VI. the word had been forgotten in the text, but in the margin it is written असंक्षुकः. The comment, however, spells the word अशंक्षुकः. No. VII. in both text and comment appears to have read असंक्षुकः which has in every place been altered into अशंक्षुकः. Under all these conflicting authorities I have not ventured to deviate from the Calcutta edition.

V. 43, h. 2. Mr. Wilkins' ms. and *a* 37 R. S. stand unsupported in reading समन्वितः for समाहितः.

V. 45, h. 1. Mr. Wilkins' ms. has जीवनं for जीवितं, which is the reading of every other authority.

V. 45, h. 2. The Bombay ms. Nos. V. VI. and VII. read निवेश for निर्देश. The sense of निवेश “*wages*,” agrees very well with Sir W. Jones' translation; but CULLU'CA BHATTA is express in the use of निर्देश which he explains in the comment. Mr. Wilkins' ms. has निर्देश which has the same sense as निर्देश in Mr. Wilsons' Dictionary. *b* 37 R. S. reads निर्देश, but *a* 37 has had an र added, and now reads निर्देश.

CHAP. VI. V. 54, h. 1. See the remark on मृन्मयं, Chap. v. v. 122.

V. 55, h. 1. The Bombay ms. differs from every other copy in reading प्रवृद्धेतविस्तरात्. It may be said even to differ from itself in varying from what it gives in Chap. III. v. 125, where it agrees in form with all the other authorities in what may be considered the same idea and expression. In addition to what has been already remarked on that passage, it may be mentioned here, that Nos. VI. and VII. and b 37 R. S. read प्रसञ्जेत; a 37 R. S. has, and No. V. had, प्रसञ्जेत, which some late reader has altered into प्रसञ्जेत. The word (h. 2.) सञ्जति, which is so spelt in every copy, affords the most decisive evidence that प्रसञ्जेत is the true reading. It is right, however, to notice that the comment of No. II. in explaining विषये व्यप्रिसञ्जति has विषयेव्यप्रिसञ्जेत while the Calcutta edition reads the last word प्रसञ्जेत.

V. 58, h. 1. Mr. Wilkins' copy is again solitary in reading अनिपूजित for अभिपूजित.

V. 59, h. 2. The similarity in the forms of हि and क्रि as written in some of the manuscripts, is perhaps the reason why क्रियमाणनि occurs for ह्रियमाणनि in Mr. Wilkins' ms.

V. 66, h. 1. It appears to me that वसन् is better than रतः which is found in the Calcutta edition, Nos. II. VI. and VII. Yet Mr. Wilkins' ms. the Bombay copy and No. V. read वसन्. Supported, however, as रतः is, I have not ventured to make any alteration.

The

The word भूषितः is given for दूषितः in the Bombay CHAP. VI. MS., and in Nos. V. VI. and VII. The same word is found with the following explanation in the comment, *viz.* कुमुमकटकाद्याभरणैः “*Adorned with flowers, golden bracelets, or other ornaments.*” CULLU’CA, contrary to his usual plan takes no notice of this variation, but explains दूषितः to imply आश्रमलिंगरहितः “*Destitute of the external symbols of his order.*” Sir W. Jones has followed the comment in rendering this “*Equal-minded towards all creatures.*” सर्वभूतेषु ब्रह्म सबुआसमदृष्टिः “*Looking with an equal eye, by (the light of) divine knowledge upon all beings.*”

V. 70, h. 2. All the authorities agree in making विज्ञेयं to agree with तपः and not with प्रणायाभाःः.

V. 81, h. 2. Nos. V. VI. and VII. read सर्वद्विविनि मुक्तः; all the others have it as is found in the Calcutta edition, सर्वद्विविनिमुक्तः.

V. 89, h. 1. It is singular that Mr. Wilkins’ ms. the Bombay copy, Nos. V. VI. and VII. read श्रुति instead of स्मृति. That the last is the right reading cannot be doubted. Sir W. Jones so read it, and it is stated in Chap. II. v. 9, that the वेद and the श्रुति are the same; hence as the वेद is expressly mentioned, स्मृति must be the other authority quoted. The *Sruti* and the *Smriti* are to the *Hindus* what the Law and the Prophets were to the Hebrews.

CHAP. VII.

CHAP. VII. Verse 32, hemistich 1. Mr. Wilkins' ms. is supported by Nos. V. and VII. in reading न्यायवृत्तिः for न्यायवृत्तः. No. VI. did read the same, but has been altered.

V. 41, h. 1. Mr. Wilkins' ms. the Calcutta edition, and No. II. read वेणः, the Bombay copy, Nos. V. VI. and VII. have वेनः. This name again occurs so spelt in Chap. ix. v. 66, in the Calcutta edition, and in No. II.

V. 41, h. 2. There are many discrepancies in the readings of this hemistich. I have followed the Calcutta edition, which agrees with Sir W. Jones' version. No. II. has सुंदापैजवनघैवसुमुखैनिमिरेवच. In this there is an evident error, सुमुखै being put for सुमुखो, which is the reading of the comment. Mr. Wilkins' ms. has सुदाःपैज वनघैवसुमुखोनिमिरेवच. The Bombay copy exactly agrees with this. No. V. reads thus, सुंदःपैजवनघैवसुरथोनेमिरे वच. Here we have the first syllable of the second name spelt घै and not घै, and likewise the first syllable of निमिः written ने, and the third name altogether different. No. VI. exactly corresponds with this reading. No. VII. agrees with the Calcutta edition, with the exception of giving यवन for जवन with a ज. As the comment of MĀD'HĀTITHI does not repeat the names, there is no check to keep them correct, or to enable the reader to confirm them. In CULLU'CA BHATTA's comment, the names are repeated, but there is some discrepancy be-

tween

tween the Calcutta edition and No. II., the former CHAP. VII reading पियवनस्यपुत्रःसुदासोनामा, "SUDA'SA, the son of PIYAVANA." Sir W. Jones makes the substitute to be SUDA'MAN. The comment of No. II. was nearer to Sir W. Jones' translation, as it was originally पिजवस्यपुत्रःसुदा नामा, and in this it nearly coincided with its own text; but by a marginal emendation we are to read सुदासः. This last alteration is, I think, an error, for if यवन is the true reading, then the first should be सुदासः; but if पैयवन is so considered, then we must necessarily take a a word a syllable shorter, and read either सुदा, सुदः, or सुद्: according to some one of the clashing authorities. Still, however, none of these support the word SUDA'MAN, which is put as an alternative by Sir W. Jones. See remarks on v. 110, Chap. VIII.

V. 54, h. 1. Mr. Wilkins' ms. is unsupported in reading मौनान् for मौलान्.

Mr. Wilkins' ms. and Nos. V. and VI. read लस्यान्. All the others have लक्षान्. According to Mr. Wilson's Dictionary both forms are good.

V. 54, h. 2. Mr. Wilkins' ms. has वाष्टोवा (वा + अष्टो + वा) in which it is supported by the Bombay ms. and No. VII. It seems, however, to have formerly agreed with the Calcutta edition, Nos. II. V. and VI. in reading चाष्टोवा (च + अष्टोवा). I have adhered to the Calcutta edition, because I think the वा after अष्टो renders that before it not merely unnecessary, but redundant. No. II. seems formerly to have read वा, but has been altered into च.

CHAP. VII. V. 55, h. 2. The Calcutta edition has किन्तुराज्यं· No. II. किचराज्यं, No. V. किंराज्यंच, and No. VI. the same as No. V. But here the sense requires an interrogation of astonishment, which is found in the form किम् in the Bombay copy, Mr. Wilkins' ms. and No. VII. This particle is familiar to every Sanscrit scholar, and occurs in line 11 page 2 of the *Hitāpadēsa*, where we have the phrase किम् यत्र चतुर्ष्यं “How much more when there are the four?”

V. 59, h. 1. An instance here occurs of what has been already mentioned with regard to the employment of निर् for नि, and vice versa. The Calcutta edition reads निः क्षिपेत्, and the comment explains the term to mean समर्पयेत् “he should entrust,” a sense borne out by the meaning of निषेप “a pledge or deposit.” Mr. Wilkins' ms. the Bombay copy, No. VII. and Nos. V. and VI. in the comment, have नि and not निर्. In Nos. V. and VI. the first hemistich is wanting in the text, which proves some connexion between those two copies. No. VI. has had the deficiency supplied in the margin, apparently at no very distant period, and in it the word is thus spelt, viz. निःक्षिपेत् with two errors.

V. 59, h. 2. समारभेत् is confirmed by the Calcutta edition, Nos. II. and VI., while Mr. Wilkins' ms. and Nos. V. and VII. have समाचरेत्.

V. 68, h. 1. The Bombay ms. and No. VII. read the च after सर्वं; Mr. Wilkins' ms. the Calcutta edition, and No. II. insert it before that word. Nos. V. and VI. again agree

agree with one another in being deficient in verses 68, 69, CHAP. VII. 70 and 71.

V. 72, h. 1. Considerable obscurity accompanies the word अप्सराः, which is the reading of the Calcutta edition, and of No. II. by a correction, but what the last authority had originally is not discoverable. Mr. Wilkins' ms. reads आश्रयापराः. The Bombay ms. gives आश्रयापराः. No. V. differs in having आश्रयापुरा. No. VI. agrees with No. V., while No. VII. appears originally to have read अपराः which has since been corrected by a marginal emendation into आश्रयापुरा. The ms. a. 37 R. S. reads by an interpolation of the comment गतीश्यानकादयःचराः. b. 37 R. S. reads आश्रयापुराः which may be a mere deficiency of the pen for अपुराः. Notwithstanding these discrepancies of the various texts, the comments of Nos. V. and VI. read अप्सराः and explain it to mean याहकुमादयः "sharks, tortoises, &c." No. VII. affords the same explanation, but reads the word अपुराः. Following the mere analogy of the language this last would appear to be the true reading; but the root अ affords us as good a derivation as चरू. The only difficulty that presents itself in selecting अप्सराः is, that the word is not recognised in the sense of "aquatick animals," but seems peculiarly appropriated to the celestial nymphs of INDRA's heaven.

V. 74, h. 2. Instead of विधीवते which is found in the Calcutta edition, No. II. and the Bombay copy, and Mr. Wilkins' ms. reads विधिष्ठते. Nos. V., VI. and VII. have दुर्गाणिकादरमेत्.

CHAP. VII. V. 80, h. 2. An error has crept into our text in following the Calcutta edition, आम्नायपरः is the true reading : and not आम्नायापरः. The former reading is supported by Mr. Wilkins' ms. the Bombay copy, and No. VII. A new proof is here afforded of the connection between Nos. V. and VI. Both read by mistaking equivocal letters स्पोदाप्रायपरः.

V. 98, h. 2. Mr. Wilkins' ms. reads विचलेत्, while all the others read व्यवेत्.

V. 99, h. 2. The mistakes in the use of नि and निर् have been already noticed in note 59, Chap. VII. No. II., the Bombay copy, Nos. V. VI. and VII. read निष्पित्, as is required by the context; for every pious gift may be considered as a sort of deposit placed with worthy objects for sacred purposes. The Calcutta edition and Mr. Wilkins' ms. read निष्पित्.

V. 101, h. 2. Here again the same difference occurs in the mode of writing निष्पित्, except that Mr. Wilkins' ms. omits the *visarga*, and that the Bombay copy substitutes the word योजयेत्.

Mr. Wilkins' ms. is clearly in error in reading वृद्धा for वृद्धा, as the latter is explained by the comment.

V. 105, h. 2. For गृहेत्, which is countenanced by CULLUCA's comment, and is found in the Calcutta edition, in No. II., Mr. Wilkins' ms. has गृहेत्, the Bombay copy गृहे, No. V. reads यह. No. VI. had गृहे, which has been altered into गृहेत्. No. VII. likewise reads गृहेत्.

V.

V. 125, h. 1. The Calcutta edition has राजाकर्मसु CHAP. VII instead of राजाकर्मसु.

V. 132, h. 2. The Calcutta edition and No. II. again agree in the spelling of मृम्य. See note 122, Chap. v., and in this instance it is supported by Mr. Wilkins' ms. We may therefore suppose that one or other mode is optional.

V. 135, h. 1. Mr. Wilkins' ms. stands alone in reading श्रुतवृत्तिं for श्रुतवृत्ते.

V. 145, h. 2. Mr. Wilkins' ms. has हुत्याशीन्, the others हुताग्निः. A mistake of a syllable in this verse, in No. V., which is likewise found in No. VI. leaves no doubt that the latter is copied from it.

V. 149, h. 1. As it is possible that तिर्यग्योनः may be equally good with तैर्यग्योनः, I have followed the Calcutta edition. In this and in v. 150, h. 1, some authorities read one way, and some the other.

V. 154, h. 2. Mr. Wilkins' ms. reads अनुरागोपरागः the other authorities agree with the text.

V. 162, h. 2. The Bombay copy, Mr. Wilkins' ms. Nos. V. and VI. read दैधंसंश्रयमेवच instead of द्विविधः संश्रयः स्मृतः. This couplet is not in No. VII.

V. 165, h. 2. भित्रस्य is read in Mr. Wilkins' ms. after संहतस्यच, all the others read भित्रेण.

V. 169, h. 2. Mr. Wilkins' ms. has प्राप्त्वात् for तद्वे, which is found in all the other authorities.

V. 188, h. 2. Agreeably to what is laid down by Mr. Wilkins in Rule 627 of his Grammar, निविश् is found in the proper form potential in all the authorities except his

CHAP. VII. his own ms. and No. VII. In the former it is read in the common form, as follows:—निविशेत्सूतदास्यं, where it may be observed that the pronoun स is introduced for the purpose of giving the due length to the *páda*. No. VII. is clearly in error, for it reads हिविशेत. If we suppose हि to be correct, then the proper form is inadmissible; but if this last be right, then नि should be substituted for हि.

V. 193, h. 1. Nos. V. and VI. agree with Mr. Wilkins' ms. and the Bombay copy in reading the first hemistich thus कौहसेत्रामत्स्यामपांचालान्सूरमेनज्ञान्, while the Calcutta edition, Nos. II. and VII. have the passage as it is printed, without converting कौहसेत्र and पांचाल into gentile nouns. All read मत्स्यान् and not मात्स्यान्, as would be required by conforming to the analogy of पांचालान्. That the reading adopted is the true one, will be seen by referring to Rule 895 of Mr. Wilkins' Grammar, where it is laid down, that, "when a patronymic formed by any of the foregoing rules is put in the plural number, the distinctive affix to the primitive is omitted." And further, that, "it is common to put the names of certain countries in the plural number, to denote the inhabitants."

V. 200, h. 1. परिष्ये and not असम्बद्धे is found in Mr. Wilkins' ms. the Bombay copy, and No. VII. The couplet is altogether omitted in Nos. V. and VI. I have followed the reading of the Calcutta edition and No. II. which is favoured by Sir W. Jones' translation.

V. 205, h. 2. Mr. Wilkins' ms. has दर्शते for विद्यते. No. VII.

VII. is altogether deficient, it begins with the last hemistich, and finishes with another quite different; it then omits up to v. 212, which it makes to follow v. 213. The others read विद्यते. Nos. V and VI. omit all the verses from v. 205 up to v. 213.

V. 223, h. 2. The Calcutta ms. has a typographical error in reading प्रणधीना॑ for प्रणिधीना॑.

V. 226, h. 2. स्वस्थ and सुस्थ, though apparently differing in etymology, seem to be used indifferently for one another in all the manuscripts. Following the Calcutta edition I have printed the former, which is the form in which the word is found in that work, as well as in the Bombay ms. Nos. V. VI. and VII., excepting that it is spelt स्वस्थ with an श in the Bombay copy, Nos. V. VI. and VII. Mr. Wilkins' ms. and No. II. have असुस्थ.

CHAP. VIII.

Verse 4, hemistich 2. उपकर्म is given for अपकर्म in Mr. Wilkins' ms. The Bombay copy reads अवकर्म. Nos. V. and VI. have अयकर्म, where the अ has been mistaken for a य.

V. 15, h. 2. See the remarks on the prohibitive मा, Chap. III, v. 259.

CHAP. V. 15, h. 2. **लोपयेत्** is found in every authority, except Mr. Wilkins' ms. where we read **चालयेत्**.

V. 31, h. 2. **आहरेत्** is substituted for **अहंति** in Mr. Wilkins' ms. The verse does not occur in Nos. V. and VI. but the rest read **अहंति**.

V. 41, h. 2. Mr. Wilkins' ms. again differs from all the rest in reading **प्रतिपालयेत्** for **प्रतिपादयेत्**.

V. 46, h. 2. Nos. II. VII. and the Bombay copy agree in reading **प्रकल्पयेत्**, but Mr. Wilkins' ms. has **विकल्पयेत्**.

V. 47, h. 2. Nos. V. VI. and the Bombay copy read **धनिकस्य**, while Mr. Wilkins' ms. has **बालकस्य**. No. VII. is deficient in this verse.

V. 57, h. 1. There is considerable disagreement among the mss. in the readings of the first *páda* of this verse. Mr. Wilkins' ms. exactly agrees with the Calcutta edition and No. II. The Bombay copy has **ज्ञातारःसन्तिचेत्युक्ता**. Nos. V. and VI. read **मन्त्रज्ञातारइतिक्ता**. No. VII. reads **ज्ञातारःसन्तित्युक्ता** but by an insertion in the margin we are to read **मे** after **सन्ति**. In following the Calcutta edition, No. II. and Mr. Wilkins' ms. I have been guided by CULLU'CA's comment. There a second reading is stated to be optional in the following words, **॥ज्ञातारःसन्तिमेत्युक्ताइतिवापाठः॥** But the scholar will ask how **मे** + **इति** can coalesce into **मेति**. Here we again have the following remark by CULLU'CA **अन्तर्हान्दसमिकारस्यपररूपत्वं** (in No. II. we have **अपर** and not **पर**) "Here, owing to the metre, there is a contrariety in

in the letter इ." But for this express notice I should have been inclined to adopt the reading found in the Bombay ms. CHAP. VIII.

V. 75, h. 2. The Bombay ms. and No. VII. read इवेति for अभ्येति. No. V. and VI. omit all the verses from 58 to 136. All the copies of MĀDHA'TITHI, viz. Nos. V. VI. and VII. are particularly defective in this Chapter.

V. 79, h. 2. There is a typographical error in the Calcutta edition, where विधिनातेन is printed for विधिना नेन.

V. 80, h. 1. The Calcutta edition, No. II. and Mr. Wilkins' ms. read वेत्य and not वित्य, as is required by p. 174 of Mr. Wilkins' Grammar. The Bombay ms. has वित्य. In No. VII. the couplet was omitted, but it is inserted in the margin, apparently by the hand of the copyist, and the first *pāda* reads thus यद्योरनयोरित्यं. In this the letter व has been omitted, and an *anuswāra* improperly inserted. I have not ventured to make any alteration, as the reading of the Calcutta edition and No. II. is supported by Mr. Wilkins' ms. This may, perhaps, be an ancient grammatical form.

V. 82, h. 2. This hemistich affords an instance of the use of आङ्, governing the accusative case, in the instance of शतमाजातीः "as far as an hundred births." In Chap. ix. v. 101, h. 1, it may be seen employed with the nominative.

V. 91, h. 2. आत्मनि is substituted for मुनिः in Mr. Wilkins' ms. but the latter reading is supported by the Calcutta edition, Nos. II. and VII. and by the Bombay copy.

CHAP. copy. CULLU'CA's comment likewise recognises मुनिः
VIII. which it explains by सद्गुःः.

V. 98, h. 1. Rule 7 of Mr. Wilkins' Grammar must be somewhat extended to account for गवानृते (गो + अनृते). In Foster's Essay, p. 25 and 30, it will be seen that the rule is *general*. But as this work is in the hands of but few, I quote the rule.

"The गो of गो before an अ is three-fold, before any other vowel it is two-fold :

"Ex.—गो अयं or गोयं or गवायं,

गो and ईश make either गवेश or गवीश,

गो and यूति only make गव्यूति."

It will not be out of place, perhaps, to observe that even the last example differs from Mr. Wilkins' Grammar, where two modes instead of one are assigned for गो and यूति.

V. 99, h. 2. अवदा: the second person singular of the third preterite may, apparently, be optionally long or short in the penultimate, according to Rule 429 of Mr. Wilkins' Grammar; but according to Foster's Essay, Rule 125, p. 454, and Dr. Carey's Grammar, p. 304, it should be long. It is found short in the Calcutta edition, No. II., Mr. Wilkins' ms. and the Bombay copy. Nos. V. VI. and VII. are deficient in this verse. Here the metre absolutely requires the elision of the augment: See note on v. 259, p. 348.

V. 104, h. 1. यत्रोत्तोत् instead of यत्रतोत्तो is found in Mr. Wilkins' ms. the word यत् "truth," being omitted, and त् introduced to fill up the measure. The Bombay ms. has

has the right reading, but No. VII. agreed originally with Mr. Wilkins' ms. and has subsequently had ता introduced into the margin, and ता obliterated after यत्र.

V. 110, h. 2. The Calcutta edition reads वैयवन (वै + यवन) instead of पैयवन, which is the reading intended by CULLU'CA, as पियवनापत्य is found in his comment. No. II. has in the text पैजवन. The Bombay copy, likewise, has पैजवन. No. VII. gives वैजवन. I have restored the text, in conformity with the opinion of CULLU'CA and Sir W. Jones. See note on v. 41, Chap. viii.

V. 132, h. 2. त्र्यसरेणु is given in the Calcutta edition, in this and the following couplet, instead of त्रसरेणु, which is the reading of Sir W. Jones, Mr. Wilson's Dictionary, Nos. II. and VII., and of the Bombay copy and Mr. Wilkins' ms.

V. 134, h. 1. त्रियवन्तु, which is a compound of the class called द्विगु (Mr. Wilkins' Grammar, page 574), is corroborated by No. II. and the Bombay ms. Mr. Wilkins' ms. has त्रियवस्तु, but this appears to be by a subsequent alteration; for it formerly seems to have agreed with the others: यदः is a noun masculine.

V. 135, h. 2. The Bombay ms. and No. V. support Mr. Wilkins' ms. in reading रूष्य for रौष्य, which is the reading of the Calcutta edition and No. II. I have made no alteration. Nos. VI. and VII. are deficient in this verse.

V. 136, h. 2. The Calcutta edition and No. II. seem to be evidently in error in reading काषीपणं instead of

CHAP. VIII. काषीपणः, which is the reading found in Mr. Wilkins' ms. the Bombay copy, and No. V.

V. 165, h. 1. Of the two words योगाधमन्, the latter is not found in any dictionary, but though not expressly introduced into the comment, seems there to be explained by वन्धक “a pledge, pawn or gage,” which agrees with the meaning assigned by Sir W. Jones. Nos. V. and VI. have योगावापन्, which is supported by their comments. The latter word is, however, equally obscure with the other. Mr. Wilkins' ms. and the Bombay copy agree with the Calcutta edition and No. II. in reading योगाधमन्.

V. 165, h. 2. Sir W. Jones' version countenances the वा.पि found in the Calcutta edition and in No. II., while Mr. Wilkins' ms. the Bombay copy, Nos. V. and VI. have चापि.

V. 169, h. 1. CULLU'CA's comment supports the version of Sir W. Jones, by interpreting the word कुलं “the inspector of causes.”

V. 172, h. 1. Mr. Wilkins' ms. reads आदानात् for स्वादानात्, and seems in this to be favoured by No. II. but the Bombay copy and Nos. V. and VI. have the latter reading.

धम् is found for वण् in Mr. Wilkins' ms. Nos. V. and VI. and is further countenanced by Sir W. Jones' translation, but the latter word is supported by the Bombay ms. and CULLU'CA's comment. No. II. has been made to conform to the present reading, but it does not seem clear what word was formerly read. No. II. is further

further deficient in one line of the comment of this CHAP.
couplet. VIII.

The Calcutta copy reads अबलानान्, while the Bombay copy, Mr. Wilkins' ms. Nos. II. V. and VI. have दुबलानान्. I have in consequence followed No. II. and the others.

V. 178, h. 1. Contrary to Mr. Wilkins' ms. the Bombay copy, Nos. II. V. and VI. the Calcutta edition has मिष्यः instead of मिथः. The first of these words is not recognized by any of the Dictionaries.

The Bombay ms. differs from all in reading विवदमानयोः instead of विवदतान्त्रणाम्.

V. 184, h. 2. उभौनियत्वदाप्यःस्यादिति is the form in which the second hemistich begins in the Calcutta edition and in No. II. Mr. Wilkins' ms. has undergone some alteration, and now stands उपसंगृत्वदाप्यःस्यादिति. The Bombay copy has सन्निगृहोभयंदाप्यइति. Nos. V. and VI. agree with this last reading, except in the first syllable, for which they substitute से, which is evidently an error.

V. 199, h. 2. इतिस्थितिः instead of यथास्थितिः is found in the Bombay ms. and in No. VI. by a marginal correction; for the word had been omitted in the body of the text.

V. 201, h. 2. In Mr. Colebrooke's translation of the *Digest of Hindu Law*, we have this verse, and the commentator seems to imply that some other reading had विशुद्धस्यात् instead of विशुद्धिः; but Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. all agree in the latter

CHAP. VIII. latter reading. No. V is left in blank here, being copied from some imperfect ms.

V. 203, b. 2. Mr. Wilkins' ms. the Bombay copy, and Nos. VI. and VII. have सावद्यं (स + अवद्यं) for चासारं (च + असारं) but the latter reading is found in the Calcutta edition and No. II.

The Calcutta edition is in error in reading दूरेण for दूरेन (दूरे + न).

V. 212, b. 2. Mr. Wilkins' ms. stands alone in reading नादेयं for नदेयं.

V. 215, h. 1. भृत्यः instead of भृतः is found in Mr. Wilkins' ms. but four other mss. coincide in reading भृतः.

V. 216, h. 1. Another instance occurs here, and in the following couplet, of the indifference with which the word is written, either सुस्थः or स्वस्थः. The Calcutta edition here reads after the last form, and in v. 217, h. 1, after the first form. No. II. has सुस्थः in both. Mr. Wilkins' ms. the same. The Bombay copy in each case has स्वस्थः. Nos. VI. and VII. have not v. 217, but in v. 216 read स्वस्थः. I have followed No. II.

V. 239, h. 1. The Bombay copy, Mr. Wilkins' ms. Nos. VI. and VII. all agree in reading नावलोकयेत्, which seems to be supported by Sir W. Jones' version, where the expression is rendered "*over which a camel could not look.*" The Calcutta edition and No. II. read नविलोकयेत्. I have not, however, differed from the two last, to follow the authorities first mentioned, because the comment repeats the words नविलोकयेत्. अवलोकनं means the looking down

or

down or observing anything, which accords very well with the idea of looking over a hedge; while the other rather implies the looking with a scrutinizing eye at any thing.

V. 243, h. 2. The Calcutta edition has *सेत्रियस्य*, while every other authority, including No. II. has *सेत्रिकस्य*, which is likewise the reading of the Calcutta edition in v. 241, h. 2. I have in consequence deviated from it in this verse.

V. 246, h. 2. By an error of the press, perhaps, the Calcutta edition has *सीरणः* instead of *सीरिणः*.

V. 253, h. 2. Nos. VI. and VII. agree with the Bombay ms. in reading *विनिषयः* instead of *विनिर्णयः*, which is the reading of the Calcutta edition and No. II. Mr. Wilkins' ms. has *विनिर्णये*.

V. 260, h. 2. Instead of *चारिणः* which is found in the Calcutta edition, No. II. Mr. Wilkins' ms. and the Bombay copy have *गोचरान्*. No. V. is altogether deficient in the verse; but Nos. VI. and VII. read *शतशस्तथा*.

V. 261, h. 2. Though *तथा* is found in the Calcutta edition, No. II. the Bombay copy, Nos. VI. and VII., Mr. Wilkins' ms. reads *तदा*.

V. 262, h. 2. There is a little variation in the mss. between *विनिर्णयः* and *विनिषयः*. The Calcutta edition, No. II. and the Bombay copy read in the first of these forms; Mr. Wilkins' ms. has it likewise, but in the 7th case singular. No. VI. has the second mode, and No. VII. puts it in the seventh case singular. No. V. omits the verse.

V. 265, h. 2. Mr. Wilkins' ms. is unconfirmed by any other authority in reading *अपकार* for *उपकार*; perhaps

CHAP. VIII. it is by an omission of the copyist that the preceding म is not qualified with an अ.

V. 266, h. 1. In the Calcutta edition, Nos. II. and VI. we find विनिष्ठिये, while in Mr. Wilkins' ms. the Bombay copy, and No. VII. the same word is written in the nominative case.

V. 271, h. 2. The Calcutta edition has निःस्तेष्यो, but is unsupported, even by No. II. in reading the *visarga*, as if the word was found with the preposition निर instead of नि. The other authorities vary much in the word itself: thus Mr. Wilkins' ms. has निधेयो; the Bombay copy reads निखेयो; No. VI. निष्यो, and No. VII. leaves the medial letter blank, and has नि ष्यो; which shews that the copyist was uncertain as to the proper letter.

V. 277, h. 2. All the authorities agree in reading विनिष्ठयः, except Mr. Wilkins' ms. which has विनिष्ठियः.

V. 281, h. 1. The great similarity in the use of अप and अष्ट is shewn in the words अपकृष्ट and अवकृष्टः, for the first reading we have the authority of the Calcutta edition, No. II. and the Bombay copy; while we have Mr. Wilkins' ms. and Nos. VI. and VII. for the second one: they appear to be both equally good; but the first has been followed, as it is found in the Calcutta edition.

V. 285, h. 1. The Calcutta edition is unsupported by any authority, and likewise by its own comment, in reading उपमोग्न instead of उपमोगी, which has been accordingly adopted.

V. 287, h. 1. It is singular that the form अवपीउनाना instead of अवपीउनाया is found in Nos. VI. and VII. and Mr. Wilkins' ms. The Bombay copy reads पीउना.

V. 288, h. 2. The form राज्ञो is supported by the Calcutta edition, by No. II. and by CULLUCA's comment, while Mr. Wilkins' ms. the Bombay copy, Nos. VI. and VII. read राज्ञे.

V. 292, h. 2. Mr. Wilkins' ms. is solitary in reading दंत्यो for दंतं, which is found in the rest.

V. 295, h. 2. The Calcutta edition, which has been followed, is supported by No. II. and the Bombay copy, in reading प्राणभृतस्, while Mr. Wilkins' ms. Nos. VI. and VII. have प्राणभृतं. Both forms are good, but by the first we must understand that "animals" in the accusative plural are intended, while by the latter we are to take the sense as in the accusative singular.

V. 298, h. 1 and 2. The forms माषिकः and माषकः have been adopted in conformity with the Calcutta edition and No. II. The first manner of deriving the word seems more analogous to grammatical rules, and is supported by Mr. Wilkins' ms. the Bombay copy, Nos. VI. and VII.

V. 299, h. 1. It must be by a typographical error that we read प्रिश्यो in the Calcutta edition, all the authorities, including No. II. read शिश्यः. It will be observed that No. V. has not been quoted, being altogether deficient in this part of the work.

V. 309, h. 1. For अनपेक्षित, which is found in the
Calcutta

CHAP. Calcutta edition, No. II. and the Bombay copy, Mr. VIII. Wilkins' ms. and No. VII. read अनवेष्टित. No. V. gives अनरक्षित.

V. 325, h. 1. There are some variations in the different authorities about कूरिखायाः, which is the reading of the Calcutta edition, No. II. and the Bombay copy. Mr. Wilkins' ms. reads खुरिखायाः. Nos. VI. and VII. have स्फुरिखायाः.

V. 362, h. 2. Mr. Wilkins' ms. is undoubtedly in error in reading ये for ने which is found in every other authority.

V. 368, h. 2. For प्रसंगविनिवृत्तये, which is the reading of the Calcutta edition and of No. II., the form प्रसंगविनिवर्तयेत् is found in Mr. Wilkins' ms. The Bombay copy agrees with the Calcutta edition, excepting that it finishes with a *visarga*. The distich is not found in Nos. V. VI. and VII.

V. 369, h. 2. The word शिफा is not given in the sense of “*whip*” in Mr. Wilson's Dictionary, but it there occurs in that of a fibrous root, which probably was employed for the purpose. Mr. Wilkins' ms. has शिखा, but the Bombay copy reads the same as the Calcutta edition and No. II. The verse is not found in Nos. V. VI. and VII.

V. 374, h. 2. No. II. and Mr. Wilkins' ms. read सर्वस्वी instead of सर्वस्वैः. The Bombay ms. is not clear, but seems to lean to the former. No. V. VI. and VII. are deficient in this verse. I have adhered to the Calcutta edition.

V. 375, h. 1. I have followed the Calcutta edition in reading सर्वस्वदण्डः, though perhaps the form सर्वस्वदण्ड्यः, which is found in No. II. Mr. Wilkins' ms. and the Bombay copy, may be the more preferable one. Nos. V. VI. and VII. are deficient.

CHAP.
VIII.

V. 383, h. 1. Mr. Wilkins' ms. reads उभे instead of तुते; but the latter reading is supported by No. II. and the Bombay ms. The verse is not found in Nos. V. VI. and VII.

V. 402, h. 1. Mr. Wilkins' ms. substitutes तथा for अथवा, but is unsupported by No. II. and the Bombay copy.

CHAP. IX.

Verse 11, hemistich 2. Considerable difficulty presents CHAP. IX itself in determining the true reading of this hemistich. But for the number of authorities that support the Calcutta edition in the word पारिणाल्यस्य, I should have been inclined to follow Mr. Wilkins' ms. which reads पारि नाल्यस्य. For the former word we have the authority of Nos. V. and VII. and that of the Bombay copy, which is very little different, namely, पारीणाल्यस्य. The word पारिणाल्य, as derived from परिणय "marriage," would admit of the meaning given to it in the comment,

CHAP. IX. while परिणाह implies “*the breadth or periphery of a circle.*”

Mr. Wilkins’ ms. is however decidedly faulty in reading अनु for अन्, and वेशणे for चेशणे (च + इशणे). No. II. has by a subsequent alteration, in a different coloured ink, the word पारिणाखस्यावेशणे, which formerly was पारिणाख स्यवेशणे. To countenance अवेशणे, the fifth syllable of the second *páda* has been made long, which is contrary to the metrical canons usually followed in MENU. I have adhered to the Calcutta edition.

V. 17, h. 1. The authorities are nearly balanced between अनार्जिवम् and अनार्थ्यताम्. The first reading is found in the Calcutta edition, Nos. V. and VII.; and the latter in No. II. Mr. Wilkins’ ms. and the Bombay copy. No. VI. is deficient.

V. 23, h. 2. Mr. Wilkins’ ms. is unsupported in reading अर्चनीयताम् for अहीणीयताम्.

V. 24, h. 2. उत्कृष्ट is substituted in Mr. Wilkins’ ms. for उत्कर्ष.

V. 43, h. 1. श्लिपः is found in Mr. Wilkins’ ms. Nos. V. and VII.; all the others except No. VI., which is defective, read विद्धः as with us.

V. 47, h. 2. The Calcutta edition, No. II. Mr. Wilkins’ ms. the Bombay copy and No. VII. read ददानि; but No. V. has ददामि. No. VI. is defective.

V. 61, h. 1. Mr. Wilkins’ copy and No. V. read एक, all the others एके.

V. 62, h. 1. The Calcutta edition and No. II. read निवृत्तै, all the others have निर्वृत्तै. The same word occurs preceded by the privative अ, in the 61st couplet, hemis-
tich

tich 2. Mr. Wilson's Dictionary supports the reading CHAP. IX. adopted in the text.

V. 65, h. 1. नौद्वाहकिषु is, by an alteration, given in Mr. Wilkins' ms., but what it was originally is not very clear: all the other authorities read as with the text, नौद्वाहिकेषु.

V. 65, h. 2. Mr. Wilkins' ms. must be in error in reading भेदनं for वेदनं; all the others agree in the latter reading.

V. 79, h. 2. The Calcutta edition, No. II. and the Bombay copy read द्विषन्त्याश; but Mr. Wilkins' ms. Nos. V. VI. and VII. have द्विषाणाश. The Calcutta edition has been followed, being confirmed by the Bombay copy.

V. 86, h. 2. The Calcutta edition and No. II. have स्वजातिः; Mr. Wilkins' ms. reads सज्जातिः, the Bombay copy सज्जातिः, which is equally good as that of the Calcutta edition. No. V. reads साज्जातिं, No. VI. सज्जातिं, and No. VII. सज्जातिं.

V. 93, h. 1. I quote the readings of the various authorities to shew how they vary in what ought to be a very clear case. The Calcutta edition and No. II. read correctly पित्रेन (पित्रे + न), Mr. Wilkins' ms. Nos. V. and VII. पित्र्येण. The Bombay copy has पित्रेण and No. VI. पित्रेव.

V. 103, h. 2. All the authorities except the Calcutta edition and No. II. read धर्म्म for भागं, I have not made

CHAP. IX. made any alteration, as the phrase seems to have become colloquial.

V. 126, h. 1. The word ऊर्ध्वेन, as found in No. II. and Mr. Wilkins' ms. seems better than ऊर्ध्वेन, which I have printed in conformity with the Calcutta edition. The Bombay copy reads nearly the same, namely, ऊर्ध्वेन. No. V. has ऊर्ध्वे, and No. VII. ऊर्ध्वेच. No. VI. caret. All these latter readings favour the Calcutta edition, which may be the true reading, and is rather countenanced by Sir W. Jones' translation.

V. 131, h. 1. यौतकं looks as if altered to पौतकं, in No. II., but the Calcutta edition, the Bombay copy, and No. V. have the first mode. Mr. Wilkins' ms. and Nos. VI. and VII. have यौतुकं, but the letter ऊ has evidently been subsequently added in No. VI.

V. 132, h. 1. रिक्षं is found in Mr. Wilkins' ms. the Bombay copy and Nos. V. and VII. The verse is wanting in No. VI. I have preserved the form रुक्षं, as found in the Calcutta edition and No. II.; both being equally good. The first form will however be found in v. 147, h. 2.

V. 149, h. 1. The Calcutta edition and the Bombay copy read आनुपर्व्येण, while all the others have आनुपर्वेण.

V. 204, h. 2. The Calcutta edition has अनुपालितः, Mr. Wilkins' ms. the Bombay copy and No. VI. read अनुपालिनः, No. II. अनुषालिनः, No. V. अनुलेपनः, and No. VII. अनुलिपितः. I have followed Mr. Wilkins' ms.

V. 214, h. 2. Mr. Wilkins' ms. stands alone in reading यौतुकं for यौतकं. See note on v. 131, h. 1.

V. 231, h. 2. The Bombay copy has been followed CHAP. IX. in reading निस्वान् instead of निस्वान्, which is found in No. II. Mr. Wilkins' ms. and Nos. V. and VII. निस्वासान् is found in No. VI. The preposition निर्, as implying *exclusion*, *deprivation*, &c. is better than नि, which is its opposite.

V. 256, h. 1. No. II. Mr. Wilkins' ms. and Nos. V. VI. and VII. all agree in reading द्रव्यापहरकान्; but the Bombay copy has द्रव्यापहरिणः. The Calcutta edition, by a typographical error, has omitted the ह in the last word, or would otherwise have agreed with No. II. and the other authorities.

V. 258, h. 1. Mr. Wilkins' ms. has ओत्कोचकाश instead of उत्कोचकाश, which is found in the Calcutta edition, the Bombay copy, Nos. II. V. VI. and VII.

V. 264, h. 1. For पूप, which is found in the Calcutta edition and in No. II. Mr. Wilkins' ms. has यूप, and the Bombay copy सूप. Nos. V. VI. and VII. are defective in this verse. CULLU'CA gives अपूप in his comment; both forms are equally good.

V. 268, h. 1. उपदेशै, is found in the Calcutta edition and in No. II.; but Mr. Wilkins' ms. and the Bombay copy have अपदेशै, as in the second hemistich. I have followed the Calcutta edition, as a little variation may have been designed by the compiler to prevent tautology.

V. 275, h. 1. प्रतिकूल्येषु is found in Mr. Wilkins' ms. alone; all the others read प्रतिकूलेषु.

CHAP. IX. V. 275, h. 2. Mr. Wilkins' ms. differs from all the other authorities, in reading उपकारकान् for उपजापकान्.

V. 280, h. 1. कोषागार् is substituted for कोषागार in Mr. Wilkins' ms., but No. II. and the Bombay copy read, by an error of the copyist, कोष्ट. Nos. V. VI. and VII. are defective in this couplet.

V. 281, h. 2. The Calcutta edition and No. II. read भिन्दात् instead of भिन्दात्, which is found in the Bombay copy. Nos. V. VI. and VII. are again deficient. I have followed the Bombay copy, as there can be no doubt of its correctness.

V. 286, h. 2. Mr. Wilkins' ms. has अपराधे for अपवेधे, which is the reading of the Calcutta edition, No. II. and the Bombay copy. But Nos. V. VI. and VII. have अपिवधे. The Calcutta edition has been followed.

V. 294, h. 2. सप्तांगं is found in the Calcutta edition and No. II. All the others vary considerably. Mr. Wilkins' ms. and the Bombay copy have सप्तं. No. V. is obscure, but seems to read तप्त. No. VI. has सप्तक्ष, and No. VII. सप्तमं. I have adhered to the Calcutta edition and No. II.

V. 303, h. 1. The authorities are divided between वायोश and वातस्य. For the first reading we have the Calcutta edition, Nos. II. V. VI. and VII. and for the second one we have Mr. Wilkins' ms. and the Bombay copy.

V. 308, h. 1. Instead of अभि, which precedes छयने in the Calcutta edition, and in No. II. Mr. Wilkins'

ms. has प, but the Bombay copy, Nos. V. VI. and VII. CHAP. IX. have हि before it.

V. 314, h. 1. The Calcutta edition has भस्यो, which has been followed in our text. No II. reads भस्यो. The Bombay copy, and Mr. Wilkins' ms. have भसो, which is supported by No. VI., but Nos. V. and VII. read with the Calcutta edition.

V. 314, h. 2. I have preserved the word सोमः which is found in the Calcutta edition and No. II.; yet Mr. Wilkins' ms. the Bombay copy and Nos. V. VI. and VII. have चेन्दुः (च + दन्तुः).

V. 324, h. 1. The Calcutta edition, No. II., the Bombay copy, and Nos. V. and VI. read चरन्सदा; but Mr. Wilkins' ms. reads चलन्समा, and No. VI. चरणसदा.

V. 335, h. 2. The Calcutta edition and No. II. have ब्राह्मणायश्चयो, in which the य must be a misprint for a प, which is the reading I have adopted. The Bombay copy and No. V. seem to read the same as the Calcutta edition, but the difference between a प and a य in the mss. is so little, that nothing decisive can be often gathered from a comparison. Mr. Wilkins' ms. reads ब्राह्मणोपा श्चयो and No. VI. ब्राह्मणोयाश्चयो. From these two examples it is clear that they are designed to express the word उपाश्रयः. Neither this nor अपाश्रयः are found in the Dictionaries. I have followed Mr. Wilkins' ms., as conveying the most intelligible sense.

CHAP. X.

CHAP. X. Verse 3, hemistich 1. The Calcutta edition and No. II. read वैशेषात्, which is confirmed by the Bombay ms. Nos. V. and VI. But Mr. Wilkins' ms. has वैशिष्ठात्. No. VII. has वैश्येष्यात्.

V. 20, h. 2. अभिनिदिशेत् is found in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. and VII. I have followed the Calcutta edition and No. II. in reading विनिदिशेत्.

V. 21, h. 2. Mr. Wilkins' ms. has शेष, the Bombay copy षेष. No. V. seems to read either शेख or शेखर. No. VI. शेखर and No. VII. शेखर. I have followed the Calcutta edition and No. II. in reading शेख, which is supported by Sir W. Jones' translation.

V. 35, h. 1. Though the Calcutta edition and No. II. read मृतवत्तभृत्युनारीषु I have followed Mr. Wilkins' copy, the Bombay ms. Nos. V. VI. and VII. in reading मृतवत्त भृत्यनारीषु as the more probable reading.

V. 38, h. 1. Mr. Wilkins' ms. is solitary in reading शूल for मूल.

V. 40, h. 1. For प्रदर्शिताः, which is found in all the other authorities, Mr. Wilkins' ms. has पिगहिताः.

V. 41, h. 1. The Calcutta edition and No. II. read सज्जाति for स्वज्जाति, which is found in the other authorities. Both seem equally good, and I have made no alteration.

V. 41, h. 2. The Calcutta edition and No. II. read CHAP. X. सध्मीणः, which is supported by the Bombay copy, Nos.

V. VI. and VII. Mr. Wilkins' ms. reads स्वध्मीणः.

V. 42, h. 2. Mr. Wilkins' ms. reads जन्मसु; but all the others have जन्मतः.

V. 44, h. 1. The Calcutta edition No. II. and Mr. Wilkins' ms. read पौण्ड्रक, while the Bombay copy and Nos. V. VI. and VII. agree in reading पुण्ड्रक. I have made no alteration in the Calcutta text, which is confirmed by Sir W. Jones' translation.

V. 47, h. 1. Mr. Wilsons' Dictionary does not contain the form चिकित्सनम्, which is found in the Calcutta edition and No. II.; but it has चिकित्सितम्, which is found in Mr. Wilkins' copy, the Bombay ms. Nos. V. VI. and VII. I have, however, not made any alteration.

V. 47, h. 2. Mr. Wilkins' ms. reads वैदेहिकानां, but all the other authorities have वैदेहकानां. Mr. Wilkins' ms. likewise gives पर्थ, which is read पथः by the rest.

V. 50, h. 1. The Calcutta edition, Nos. II. V. VI. and VII. read चेत्य, while Mr. Wilkins' ms. and the Bombay copy have चेत्र. According to Mr. Wilson's Dictionary both modes are good in the sense required.

V. 51, h. 2. अपपात्र is found in the Calcutta edition, Nos. II. and VI., but Mr. Wilkins' ms. the Bombay copy, Nos. V. and VII. read अवपात्र. See note on v. 281, Chap. VIII.

V. 52, h. 1. चेलानि is found in the Calcutta edition and Mr. Wilkins' ms., all the others read वेलानि. From

CHAP. X. this and the former instances it is clear that both forms are good. See note on v. 103, h. 2, Chap. v.

V. 61, h. 1. The Calcutta edition is clearly in error in reading परिध्वंसाज्जायन्ते instead of परिध्वंसाजायन्ते, which is found in Mr. Wilkins' ms., the Bombay copy, Nos. II. VI. and VII. परिसाक्षायात् is given in No. V.

V. 62, h. 2. Mr. Wilkins' ms. reads शुद्धि instead of सिद्धि, which is found in all the other authorities.

V. 66, h. 2. The Calcutta edition and No. II. read श्रेयस्त्वं केचिच्छेद्वेत्, but the other authorities differ considerably. Mr. Wilkins' ms. has श्रेयान् कस्त्वनयो, the Bombay copy has श्रेयस्, but the remainder is uncertain. No. V. reads श्रेयस्त्वं केचिच्छेद्वेत्. No. VI. gives श्रेयस्त्वं, but the rest is not clear, and No. VII. has श्रयस्त्वं कचिच्छेत्. The Calcutta edition and No. II. have been followed: all the rest are more or less faulty.

V. 79, h. 1. No. II. differs from the Calcutta edition in reading भृत्वं for भृत्व (भृत् + त्व), and is supported by the Bombay copy. Mr. Wilkins' ms. has कत्तिं. Nos. V. and VI. read भृत्य, but No. VII. agrees, apparently by a subsequent alteration, with the Calcutta edition, which I have followed.

V. 82, h. 2. Mr. Wilkins' copy and the Bombay ms. agree in reading गोरस्य, but the Calcutta edition and other authorities have गोरस्स.

V. 90, h. 1. The Calcutta edition has कृष्णं, which is confirmed by Nos. II. and V. Mr. Wilkins' ms. and No. VI. read कृष्णात्, but the Bombay copy and No. VII. have

have कृष्ण, which I have adopted, because it is the third CHAP. X. case of कृषिः, and seems to suit better with the sense. CULLU'CA BHATTA likewise explains it by कृष्णन् in the same case.

V. 92, h. 2. Though all the authorities are against the Calcutta edition and No. II., I have followed those two in reading शूद्री instead of शूद्रो. In Mr. Wilkins' Grammar, Rule 1033, it will be seen that certain declinable words when put in construction with the roots कृ, भू and अस्, take the termination ई, and are made indeclinable to attribute a new nature or quality to a thing.

V. 99, h. 2. Nos. VI. and VII. have पूत्रदारात्ययेप्राप्ते in the locative case, but the Calcutta edition, No. II. Mr. Wilkins' ms. and the Bombay copy read पूत्रदारात्ययम्प्राप्तो. No. V. is deficient in this couplet. I have not deviated from the Calcutta edition.

V. 114, h. 2. I have not ventured to make any alteration in the text of the Calcutta edition, which reads अदोषवत्, and is supported by Nos. II. VI. and VII. and by the Bombay copy. Mr. Wilkins' ms. and No. V. have अदोषकृत्.

CHAP. XI.

Verse 1, hemistich 1. I have adopted साविदेसं, which CHAP. XI. is found in No. II., and was formerly in the Bombay copy.

It

CHAP. XI. It is likewise the reading of Nos. V. VI. and VII. The Calcutta edition has सर्ववेदसं, and Mr. Wilkins' ms. reads सर्ववेदिनं.

V. 4, h. 2. The Calcutta edition, Nos. II. and VII. read दक्षिणाम्, as has been printed in the present work; but Mr. Wilkins' ms. and the Bombay copy have दक्षिणाः. Nos. V. and VI. read without the *visarga*, दक्षिणा.

V. 6, h. 2. It is not a little singular that a text of so much importance to the sacerdotal order should only be found in the Calcutta edition, No. II. and Sir William Jones' translation. It is not found in Mr. Wilkins' ms. the Bombay copy, Nos. V. VI. or VII. Are we to consider it a pious fraud, designed at once to benefit the cause of learning and of the priesthood?

V. 9, h. 2. Mr. Wilkins' ms. and No. V. read धर्मः, all the others धर्म, without the *visarga*.

V. 21, h. 2. No. II. Mr. Wilkins' ms. and Nos. V. VI. and VII. have वालिस्यात्, which has been adopted in the text; but the Calcutta edition reads वालिस्यात्. The Bombay copy gives the form वालिस्यात्, which is not recognized by Mr. Wilson's Dictionary.

V. 35, h. 2. No. II. has been altered, and agrees with the Calcutta edition in reading शुक्लं, and is confirmed by Mr. Wilkins' ms. Nos. V. and VII.; but the Bombay copy and No. VI. read शुक्ळा.

V. 41, h. 1. Mr. Wilkins' ms. differs from every authority, and reads the first *páda* अग्निहोत्रप इथ्याग्नीन्.

V. 50, h. 1. I have followed the Calcutta edition, No. II. and Mr. Wilkins' ms. in reading पौत्रिनासिक्यं, for which

which Nos. VI. and VII. substitute पूतिनासिक्यं ; and the CHAP. XL. Bombay copy and No. V. read प्रतिनासिक्यं .

V. 50, h. 2. The Calcutta edition and Nos. II. V. VI. and VII. read आतिरैक्यं , Mr. Wilkins' ms. आतिरेक्यं and the Bombay copy आतिरेक्य .

N.B.—The verse which is numbered 52 in Sir W. Jones' translation is not printed in the order of the verses in the Calcutta edition ; but, in imitation of No. II. it is printed on the margin of the page. It would seem as if the editors were in doubt whether it was authorised by CULLU'CA BHATTA ; for he merely states in general terms, though at considerable length, the necessity of expiating sins and crimes in the present birth, to prevent the punishment awarded to them in v. 49, 50, 51, and in this dubious verse. The Bombay ms. is deficient in this couplet, but it is found with various differences in the other authorities. These will be quoted in full. I have not printed it among the other verses of the text, as it appeared to me, from the manner in which it is inserted in the Calcutta edition and No. II., and the total silence of the Bombay copy, that there was great reason to doubt its genuineness. It will be necessary, therefore, to observe, that from verse 51 to the end of this chapter Sir W. Jones' version will be always one couplet in advance of the Sanscrit text : thus v. 53 in his translation corresponds with v. 52 of the Sanscrit, and so on till the chapter is finished. This might have been obviated, either by inserting the verse in the original text, or by taking away the couplet from Sir W.

CHAP. XI. Jones' version, but I have thought it preferable to keep each part of the work perfect in its kind.

The Calcutta edition and No. II. read,

१ दीपहर्तीभवेदन्धःकाणोनिर्वीपकस्तथा ।

१ हिंसास्त्विःसदारोगीवातांगःपारदारिकः ॥

which agrees with Sir W. Jones' version.

But Mr. Wilkins' ms. has

१ दीपहर्तीभवेदन्धोकाणोनिर्वीपकोभवेत् ।

१ हिंसायां व्याधिभूयिष्ठोऽहिंसायां तु नीरुजः ॥

No. V. varies a little, and reads

१ दीपहर्तीभवेदन्धोकाणोनिर्वीपकोभवेत् ।

१ हिंसायाव्याधिभूयस्त्वं अरोगित्वमहिंसया ॥

Nos. VI. and VII. exactly agree with this reading, except that they have भवेदन्धः and not भवेदन्धो.

V. 56, h. 2. Nos. V. VI. and VII. support the Bombay copy in reading गर्हितान्नाद्ययोऽग्निः instead of गर्हितान्नाद्ययोऽग्निः, which is the reading of the Calcutta edition and No. II. Mr. Wilkins' ms. supports these, with the exception that it omits the *arka* over the अ.

V. 58, h. 1. The Bombay copy, and Nos. II. and VI. support the Calcutta edition in reading स्वयोनीषु; but Mr. Wilkins' ms. and Nos. V. and VII. have स्वयोन्यासु. No. II. did not always read as it does at present, but has been altered.

V. 59, h. 1. I have ventured to differ from the Calcutta

cutta edition, and Nos. II. and V., which read the first CHAP. XI. hemistich

१ गोवधो-याज्यसंयाज्यपारदार्यात्मविक्रयः ।

thus making but one compound of the whole hemistich, with the exception of the two first words. Mr. Wilkins' ms. has संयाज्यं, and विक्रयौ, which is as good as the one adopted in our text. The Bombay copy has संयाज्यं and विक्रयः. But I have preferred the reading found in Nos. VI. and VII. viz. संयाज्यं and विक्रयम्. Of these authorities it will be seen that four of them make संयाज्यं to end in the first *páda* with an *anuswára*; and I have in consequence selected that reading for the second *páda*, which followed the same order.

V. 60, h. 1. The Calcutta edition and No. II. are one syllable too long in the first *páda*, owing to their ending it with the word उडे, viz. १ परिवित्तानुज्ञेनोडे ।; but Mr. Wilkins' ms. the Bombay copy and Nos. V. and VI. omit the word उडे, and agree in all the remainder of the hemistich with the Calcutta edition and No. II. In No. VII. the hemistich is found thus;

१ परिवेतान्ज्ञेनूडेनपरिवेदनमेच ।

In this it will be readily seen there are many errors.

V. 79, h. 2. I have deviated from the Calcutta edition and Mr. Wilkins' ms. in this passage, which read गोवी लणस्यच, contrary to themselves in v. 95, Chap. v. No II. the Bombay copy and Nos. V. VI. and VII. support the present text in this passage, and in v. 95, Chap. v.

V. 80, h. 1. The Bombay copy has प्रतिरोद्धो, with which

CHAP. XI. which Mr. Wilkins' ms. agrees by an alteration: all the others agree with the text.

V. 80, h. 2. Mr. Wilkins' ms. has तुनिभिते, the Bombay copy reads तनिभितो, and No. V. वनिभिते.

V. 82, h. 1. Though No. II. now agrees with the Calcutta edition and Nos. V. VI. and VII., it did not do so originally, but has been altered to conform to it. The word शिष्टा is recognised by CULLU'CA in his comment, and is there explained by निवेद्य. Mr. Wilkins' ms. has शिष्टाना and the Bombay copy शिष्टावा.

V. 85, h. 2. The Calcutta edition, Nos. II. VI. and VII. read पवित्रं, and Mr. Wilkins' ms. did so formerly, but now reads पवित्रा, which is the reading of the Bombay copy, and seems to be indispensable to agree with the word वाक्. Mr. Wilkins' ms. differs from all the other authorities in reading इषं for तेषं, which is the first word of the couplet.

V. 92, h. 2. The words अपनुत्यर्थ have been introduced into the text in the place of अपनुत्यर्थ, which are found in the Calcutta edition, Nos. VI. and VII. Mr. Wilkins' ms. and Nos. II. and V. read अपनुवर्थ. The first word is clearly formed with अप + णुद् + ति by Rule 880 of Mr. Wilkins' Grammar, and will be found occurring in the fourth case at the end of verse 106.

V. 95, h. 1. Mr. Wilkins' ms. reads पिशाचाना in place of पिशाचान्तं, which is found in the Calcutta edition, Nos. II. V. VI. and VII. The Bombay copy drops a syllable, and reads पिशाना.

V. 102, h. 2. It must be by a poetical licence for the CHAP. XI. sake of the metre, that अपानुदेत् is found in every copy, with a long आ after the letter प. See verses 75, 92 and 106, where it is short. This couplet is not found in No. V.

V. 103, h. 1 and 2. No. II. now agrees with the Calcutta edition and the text, but did read अभिभाषेन, which is likewise the reading of Mr. Wilkins' ms. in this word. Mr. Wilkins' copy likewise differs, and has the word तल्पो and सुष्यात् for स्वप्यात्, and श्रुचेत् for श्रुचेत्. The Bombay copy likewise has तल्पो and सुष्यात्; but in the rest of the couplet agrees with the Calcutta edition. No. V. has तल्पो, but is wanting in the word स्वप्यात्, and substitutes आलिंय for श्रुचेत्. Nos. VI. and VII. read तल्पसुष्यात् and आश्रुच, but agree with the Calcutta edition in the remainder of the distich.

V. 104, h. 2. The Calcutta edition and Nos. VI. and VII. agree in reading नैर्गतीं; but No. II. has नैर्गतीं, and Mr. Wilkins' ms. नैर्गत्यां. The Bombay copy seems to have been intended to agree with the Calcutta edition, as it has नैर्गती, having the *arka* omitted, perhaps by an error of the copyist. No. V. reads नैर्गति. The Calcutta edition has been followed, being in part supported by Mr. Wilson's Dictionary.

V. 106, h. 1. अभ्यस्थेत् is found in the Calcutta edition and No. II. and is quite correct if the verb be of the fourth conjugation in this peculiar sense; but Mr. Wilkins' ms. the Bombay copy, and Nos. VI. and VII. read the word

CHAP. XI. अभ्यसेत्, as if it belonged to the first conjugation. No. V. has अभ्यासन्; I have adhered to the Calcutta edition.

V. 107, h. 2. Mr. Wilkins' ms. is supported by the Bombay copy in substituting विविधेनियमेरिये: for एभिनी नाविधेवते:, but Nos. II. V. VI. and VII. support the Calcutta edition and the present text.

V. 111, h. 2. Mr. Wilkins' ms. the Bombay copy and No. VII. read तथासीन instead of तथासीनो which is the reading of the Calcutta edition, Nos. II. V. and VI.

V. 112, h. 1. The Calcutta edition and No. II. read अभिषत्तां, which has been followed in the text; but Mr. Wilkins' ms. has अनिषत्तां, and the Bombay copy reads अभिषत्तां. No. V. substitutes अभिषत्तानांच, and Nos. VI. and VII. read अभिषत्तानांच.

V. 112, h. 2. Mr. Wilkins' ms. and the Bombay copy read मग्नांवासर्वप्राणैविमोचयेत्. No. V. has लग्ने, and substitutes प्राणे for प्राणैः. Nos. VI. and VII. agree with Mr. Wilkins' ms. except that they read लग्नां for मग्नां. I have not made any alteration from the Calcutta edition and No. II. except dropping the redundant रु in विमोचयेत्.

V. 117, h. 2. This hemistich is a syllable too long in the first *páda* in the Calcutta edition, Nos. II. V. VI. VII. and VIII. The Bombay copy reads ।अवकीर्णवतेषुध्येत्। and Mr. Wilkins' ms. has ।अवकीर्णचमुद्धर्थ।. These two contain the right number of syllables, but are deficient in the *exception* required, and which is expressed by the word वट्ठि in the other authorities. I have thought it better to make no alteration.

V. 118, h. 1. No. II. and Mr. Wilkins' ms. read CHAP. XI.
 कालेन instead of काणेन, which is found in all the other authorities. Sir W. Jones recognises both forms in his translation, by the words "must sacrifice a *black* or a one-eyed ass."

V. 118, h. 2. The Calcutta edition must be correct in reading निर्क्षितं, which is supported by Nos. V. and VI. and very nearly by Mr. Wilkins' ms. which has निर्क्षितं, without the *arka*, most likely by an omission of the copyist. Sir W. Jones has NIRRITI. No. II. is clearly in error in reading नैर्क्षिति, and the Bombay ms. is still more faulty in the word नैर्क्षिती, in which there is an न for an त, and a long ई. In the note on v. 104, it will be observable that the word निर्क्षितिः is there in its derivative form, and is in all likelihood perfectly correct as नैर्क्षिती.

No. VII. differs from all and reads नैर्क्षितं.

V. 119, h. 1. Mr. Wilkins' ms. has अनन्तसमित्युचा instead of अन्ततसमेत्युचा, which is found in the Calcutta edition, and No. II. The Bombay copy has अन्त स्वसनप्तवा, which is quite faulty. No. V. reads the first word like the Calcutta edition, but finishes with समृतस्युचावा. Nos. VI. and VII. vary a little from the Calcutta edition and read समित्युचा. The difficulty lies in the choice between सम and सम्. The comment supports the text in the following words । तदन्तेसमासिंचनुमारुतश्चे तयाश्चा ।, some of which are not intelligible.

CHAP. XI. V. 122, h. 2. Mr. Wilkins' ms. the Bombay copy and No. V. read सप्तगारंच, but all the others have सप्तगाराम्.

V. 123, h. 2. An error seems to have crept into the present work in inadvertently following the Calcutta edition in the expression त्रिष्वणत्व (तुः), which, according to Mr. Wilkins' ms. and the Bonibay copy, should be त्रिष्वणम्. Nos. II. VI. and VII. read the same, except that they substitute न for ण, but the latter letter is found in the same expression in Mr. Wilsons' Dictionary. No. V. is altogether different.

V. 125, h. 2. All the authorities differ from the Calcutta edition and read यावकः, and not यावकैः as is found in the Calcutta edition.

V. 127, h. 2. It is very singular that the Calcutta edition and No. II. substitute सुचरितवतः for शुद्धर्थमात्मनः, which is the reading of all the other authorities, and of CULLUCA BUATTA, who says आत्मशुद्धर्थम्. No. V. reads, evidently by an error of the copyist, बुध, &c. I should have read with the greater number, perhaps, in this case, if the text had not been fully supported by Sir W. Jones' translation.

V. 130, h. 1. Mr. Wilkins' ms. has कृच्छ्र, but all the others have कृत्स्नं, which is supported by Sir W. Jones.

V. 157, h. 1. Mr. Wilkins' ms. and No. V. have समावृत्तको, which is nearly confirmed by the Bombay copy, which gives समावृत्तिको; but the Calcutta edition is supported by Nos. II. and VI. The reading of the Calcutta edition is likewise found in No. VII. but it is by a subsequent alteration.

I have not thought it advisable to deviate from the CHAP. XI. Calcutta edition.

V. 160, h. 2. Mr. Wilkins' ms. reads मुहूर्तं instead of उत्तर्या॑. The Bombay copy has उद्धर्या॑, and No. V. मुख्य॑. The rest barely differ from the Calcutta edition.

V. 162, h. 2. No. V. agrees with the Calcutta edition and No. II. in reading स्वजातीय; all the others have स only for the first syllable. See note on v. 41, Chap. x.

V. 171, h. 1. The form पैतृष्वसेय॑ is found in the Calcutta edition, and is recognised by Mr. Wilson's Dictionary, and by Mr. Wilkins' Grammar, Rule 891; but that of Dr. Carey, p. 632, only specifies पैतृष्वस्त्रीय. Nos. II. VI. and VII. have पैतृष्वलेय॑. The Bombay copy varies a little and reads पितृष्वलेय॑, and No. V. has पितृष्वस्त्रीया॑. Both the latter forms are unaffected by वृङ्गिः. I have followed the Calcutta edition, as the form of the word found in it is quite correct.

V. 172, h. 1. Mr. Wilkins' ms. reads नोपगच्छेत्; all the other authorities have नोपयच्छेत्, except that the Calcutta edition and Nos. II. and VI. read the word in the common form, and add त् to complete the measure; while the others read the word in the proper form.

V. 179, h. 1. For एषा॑, which is the reading of the Calcutta edition and No. II. (in the latter the *anuswara* appears to have been added subsequently), Mr. Wilkins' ms. has एषा॑, and the Bombay copy, Nos. VI. and VII. एता॑ः. No. V. reads कृतः॑. I have followed the Calcutta edition.

CHAP. XI. V. 180, h. 1. Mr. Wilkins' ms. and the Bombay copy have समाचरन्, while all the others read सहाचरन्.

V. 188, h. 1. The Calcutta edition appears to be in error in reading एतदेवविधिं; but No. II. the Bombay copy and No. V. read the first word एतं, to agree with विधिं, which is masculine. Mr. Wilkins' ms. Nos. VI. and VII. read एवं. See verse 217 of this Chap. where the same expression occurs in the correct form.

V. 194, h. 2. Mr. Wilkins' ms. is solitary in reading परियहात् for प्रतियहात्.

V. 195, h. 2. I have ventured to alter प्रतिपृच्छेयुः into परिपृच्छेयुः, the latter being the reading of every authority except the Calcutta edition and No. II. The preposition परि is further supported by CULLU'CA's comment.

V. 197, h. 2. Mr. Wilkins' ms. the Bombay copy and Nos. VI. and VII. read विशुद्धति, but the Calcutta edition, Nos. II. and V. read with the present text व्यपीहति..

V. 198, h. 2. अवसेधति is found in Mr. Wilkins' ms. the other works read the preposition अप.

V. 200, h. 1. An *anuswāra* is read over अन् in Mr. Wilkins' ms. but not in the others.

V. 202, h. 1. The Calcutta edition and No. II. read सन्निवेश्यत्, Mr. Wilkins' ms. has सन्निवेश्यत्, and Nos. V. VI. and VII. सन्निषेद्यतु. The Bombay copy is deficient in this verse.

V. 207, h. 1. Mr. Wilkins' ms. substitutes तलात् for तले; but the Bombay copy, Nos. V. VI. and VII. read द्विजन्मनः.

दिजन्मनः. In Chap. iv. it will be seen that v. 168 is al- CHAP. XI.
most identical with this.

V. 217, h. 2. The Calcutta edition reads चान्द्रायण, without the *anuswāra*, but it is found in all the other authorities, and has been inserted in the present text.

V. 218, h. 1. At the end of the first hemistich Mr. Wilkins' ms. reads स्थितः, but all the other authorities agree with the text in reading स्थिते.

V. 218, h. 2. I have adhered to the Calcutta edition and No. II. in reading हविषारी, though Mr. Wilkins' ms. the Bombay copy, and Nos. V. VI. and VII. read हविषस्य.

V. 221, h. 2. Mr. Wilkins' ms. reads the first words of this hemistich सर्वे कुशल, by a subsequent alteration; but it is not clear what was the original reading. All the authorities have सर्वाकुशल. Mr. Wilkins' ms. is likewise unsupported in substituting महर्षयः for महर्षभिः.

V. 223, h. 1. I have altered the phrase त्रिरहस् of the Calcutta edition and No. II. into त्रिरहस्, to make it agree with Mr. Wilkins' ms. Nos. V. VI. and VII. This reading is further supported by the Calcutta edition and the other authorities in h. 1, v. 259 of this Chapter, *q. v.*; and for the sake of making the grammar of the text agree with itself, as is required by the copulative च, I have followed Mr. Wilkins' ms. No. II. and the Bombay copy in reading त्रिनिशायाः. The Bombay copy reads the first phrase त्रिरन्ह. The Calcutta edition, Nos. V. VI. and VII. read the second phrase त्रिनिशायां.

CHAP. XI. V. 231, h. 2. The Calcutta edition is supported by Nos. II. VI. and VII. in reading मनोवाइमूर्तिभिः, and likewise by the comment, which explains the passage by the words मनोवाक्यायैः. The Bombay copy reads nearly the same as the Calcutta edition, *viz.* मनोवाक्मूर्तिभिः; but Mr. Wilkins' ms. and No. V. substitute कर्मभिः for मूर्तिभिः, intending evidently to read the same as in v. 236, Chap. II. where the expression मनोवचनकर्मभिः will be seen to occur.

V. 233, h. 1. Mr. Wilkins' ms. is unsupported by any of the other authorities in reading स्यात् तु लाघवं in the place of स्यादलाघवम्.

V. 234, h. 1. Mr. Wilkins' ms. and No. V. have देवं मानुषकं; but Nos. II. VI. and VII. and the Bombay copy agree with the Calcutta edition, in reading देवमानुषकं, to which I have adhered in the text.

V. 238, h. 2. Though I have followed the Calcutta edition and No. II. in reading सर्वन्तु, I think the form सर्वन्तत्, found in Mr. Wilkins' ms. and Nos. VI. and VII. is to be preferred. The Bombay copy has तत्सर्वं, which is likewise good; but No. V. is faulty in reading सर्वतत्र.

V. 241, h. 1. It has just been observed in the note on v. 231, that the authorities differ about मनोवाइमूर्तिभिः; the same phrase occurs in this verse in the Calcutta edition and No. II. and is again confirmed by the comment, which gives मनोवाइदेहैः. Mr. Wilkins' ms. and the Bombay copy

copy are consistent with themselves, and read as before; CHAP. XI. but Nos. V. VI. and VII. substitute वाक्यायकर्मिः.

V. 244, h. 2. Mr. Wilkins' ms. reads this hemistich thus:

१ सर्वेतपःप्रशंसन्नितपःपुण्यसमुद्धवः ॥

The last word is clearly an error, as it ought to be समुद्धवं to agree with तपः, which is neuter. The Bombay copy agrees with the Calcutta edition and No. II., except that it reads उद्धवं for उत्तमं; but Nos. V. VI. and VII. read

१ सर्वस्यास्यप्रशंसन्नितपःपुण्यमुद्धवं ॥

I have adhered to the Calcutta edition.

V. 245, h. 1. The Calcutta edition, No. II. and the Bombay copy read समा, but Mr. Wilkins' ms. has समः, and Nos. V. VI. and VII. have समाः.

V. 248, h. 1. The Calcutta edition and No. II. are at variance, the former reading सव्याहृतिप्रणवकाः, and the latter having the second word सप्रणवाः, which is likewise the reading of Mr. Wilkins' ms. The comment likewise repeats the same form. The other authorities differ considerably, and have a syllable too much in this *páda*. I have thought it better to preserve the reading of the Calcutta edition, and record the other reading here.

V. 249, h. 2. The mss. vary with regard to the reading of some of the words of this couplet, but the present reading seems incontestible, as it is supported by the texts alluded to being quoted in the comments. The principal difference consists in Mr. Wilkins' ms. substituting माहेन्द्रं for माहित्रं, but the latter word is fully supported by the comment.

CHAP. XI. V. 250, h. 1. For अस्यवासीयं of the Calcutta edition, Mr. Wilkins' ms. substitutes अस्यमाहीयं; but the Bombay copy, by an error of the pen, reads a च for a य, or would otherwise agree with the Calcutta edition, Nos. II. V. VI. and VII.

V. 250, h. 2. Mr. Wilkins' ms. substitutes अप्त्वात्, and the Bombay copy अप्त्वाच for अपित्वा, which is found in all the other authorities.

V. 259, h. 2. The Calcutta edition is supported by Nos. II. V. VI. and VII. in reading त्रिर्जपित्वा, &c., while Mr. Wilkins' ms. and the Bombay copy have अप्त्वा त्रिर्, &c.

V. 263, h. 1. The authorities are divided between the word स्तिष्ठं and स्तिष्ठं; for the former reading we have the Calcutta edition, Nos. II. V. VI. and VII., and for the latter we have Mr. Wilkins' ms. and the Bombay copy. The comment throws no light on the subject, and I have followed the Calcutta edition, &c.

CHAP. XII.

CHAP. XII. Verse 16, hemistich 2. Mr. Wilkins' ms. varies from the Calcutta edition and No. II. in reading यातनात्मीयम् instead of यातनार्थीयम्. Nos. V. and VI. are deficient in this

this verse. Sir W. Jones' version supports the Calcutta CHAP. XII. edition and No. II.

N. B.—This chapter is not found in No. VII. which will account for its not being quoted.

V. 21, h. 2. No. VI. and Mr. Wilkins' ms. read संपरित्यक्त, but the Calcutta edition, Nos. II. V. and the Bombay copy agree with our text in reading the first syllable स (सः), instead of सं.

V. 23, h. 2. दद्यात् is substituted for दध्यात्, in Mr. Wilkins' ms. the Bombay copy, and No. V.; but the latter reading is found in the Calcutta edition and No. II. and seems supported by Sir W. Jones' translation, as well as by CULLU'CA's comment, which has संगतकुर्यात्. The verse is not found in No. VI.

V. 26, h. 2. Mr. Wilkins' ms. has आश्रय instead of अश्रितं, which is found in every other authority, except No. VI., which is deficient in this verse.

V. 30, h. 2. Mr. Wilkins' ms. reads अमो, but every other authority has अम्यो.

V. 32, h. 1. Though I have followed the Calcutta edition and No. II. in reading रुचिता, all the other authorities substitute रतिता, which I think quite as good as the other. The comment explains the phrase by १ फलार्थकम्भानुषानशीलता १.

V. 38, h. 2. The Calcutta edition and No. II. read यथोत्तरम्, which appears to be the reading intended by the comment; but all the other authorities have यथाक्रमं.

CHAP. XII. V. 41, h. 1. I have altered द्वा into द्वं, which is the reading of Mr. Wilkins' ms. the Bombay copy and No. V. The Calcutta edition and No. VI. read the word without the *anuswára*; but either form will make good sense and grammar.

V. 42, h. 2. The Bombay copy and CULLU'CA's comment exactly correspond with the Calcutta edition and No. II. in the reading of this verse. Nos. V. and VI. agree with one another, but differ from the Calcutta edition in substituting शृगालाश for मृगाश, and सरीसृपाः instead of सवच्छृपाः. Mr. Wilkins' ms. reads the verse as follows:—

१ स्थावराक्रमयःकीटाभ्यनक्रासरीसृपाः ।

१ पश्वशशृगालाशजयन्याताभसीगतिः ॥

Sir William Jones gives the *shakal* (शृगालाश) instead of the मृगाश of the Calcutta edition, &c. Supported as this verse is I have not made any alteration.

V. 44, h. 2 The word तामसेषु is found in Mr. Wilkins' ms. and the Bombay copy; but the Calcutta edition, Nos. II. V. and VI. give तामसीषु, which I have followed. If the masculine form is considered as the better reading, we must suppose that the word गृणः is understood, and if the feminine is preferred we must suppose it to be गतिः. Mr. Wilkins' ms. and the Bombay copy confirm themselves in reading राजसेषु in the masculine form in v. 47, h. 2.

V. 47, h. 1. Nos. V. and VI. substitute विविधी in the place of विवृधाः. The first of these words appears to be an

an error of the copyist, and the latter is confirmed by CHAP. XII. Mr. Wilson's Dictionary.

V. 49, h. 2. The Calcutta edition, Nos. II. V. and VI., read द्वितीया, but Mr. Wilkins' ms. has मध्यमा, which is supported by Sir W. Jones' version. The comment likewise employs the latter word. I have not, however, varied from the Calcutta edition, &c. as the word द्वितीया is so fully supported, and may have been employed for the sake of variety.

V. 50, h. 1. I am inclined to think that the reading of the Calcutta edition and No. II. which I have followed, is not so good as that of Mr. Wilkins' ms., the Bombay copy, and Nos. V. and VI. The Calcutta edition and No. II. read महानयक्तमेवच, while all the others have महानय क्तमेवच. The error arose from not attending to the fact, that it is to the Regents of the *Mahat* and the *Avyacta*, and not to the principles, that souls endued with the property of goodness are conveyed.

V. 51, h. 1. The Calcutta edition reads त्रिप्रकारस्य, but all the other authorities have त्रिप्रकारस्य, which I have adopted.

V. 63, h. 1. The authorities vary considerably about the word तैलपयः. The Calcutta edition and No. II. have तैलपकः, Mr. Wilkins' ms. gives वै तैलपः, the Bombay copy reads तैलपपः: in which it is clear that the ओ is written for the letter ए, and the second प for a य. No. V. has तैलपायकः, and No. VI. has the same form, but preceded by a वै. I have followed the reading which

CHAP. XII. was intended by the Bombay copy. The text and comment, singularly enough, differ from Sir W. Jones' translation, and understand a bird, and not an insect (the cockroach), by this word.

V. 63, h. 2. Mr. Wilkins' ms. is quite unsupported in substituting चक्रवाकः for चीरीवाकः.

V. 72, h. 1. The word मैत्राक्षयोतिकः is so fully explained in the comment, that there can be no doubt as to the correctness of its form, which is confirmed by the text of the Calcutta edition and No. II. Mr. Wilkins' ms. has मैत्रात्व्यो उयोतिषः. The Bombay copy reads the same as the Calcutta edition, except that it substitutes त्व्य for त्व, and Nos. V. and VI. have श्वि for श्व.

V. 76, h. 2. दुःसहान् is substituted in Mr. Wilkins' ms. the Bombay copy, and Nos. V. and VI. for दारूणान्; but the latter reading is supported by the comment and by Sir W. Jones' translation.

V. 78, h. 1. The form जन्मच is found in the Calcutta edition No. II. and the Bombay copy. Mr. Wilkins' ms. has जन्मसु, and Nos. V. and VI. जनन्. I have not differed from the Calcutta edition.

V. 82, h. 1. The Calcutta edition, No. II, the Bombay copy, and the comment read सर्वः; but Mr. Wilkins' ms. has धर्मः, and Nos. V. and VI. read सर्गः.

V. 82, h. 2. The Calcutta edition and No. II. read this hemistich thus :

१ नेत्रेयसकरंकर्मविप्रस्येदन्निबोधत ॥

The Bombay copy substitutes the reading adopted in the text,

text, which is supported by all the other authorities, with CHAP.XII. two trifling variations, viz. No. V. has निःश्रेयसं, Mr. Wilkins' ms. and Nos. V. and VI. have एनं instead of इमं.

V. 86, h. 1. Mr. Wilkins' ms., the Bombay copy, and Nos. V. and VI. substitute पूर्वेषां for सर्वेषां, which is found in the Calcutta edition and No. II. The comment seems rather to lean to the reading in Mr. Wilkins' ms. I have however made no alteration in the text, which is on the whole supported by Sir W. Jones' version.

V. 88, h. 2. The Bombay copy supports the Calcutta edition and No. II. in reading प्रवृत्तं; but Mr. Wilkins' ms. has प्रवृत्तिं.

V. 90, h. 1. Sir W. Jones' translation confirms the reading of the Calcutta edition, and the present text, in the word साम्यताम्. No. II. reads सास्यताम् evidently by an error of the copyist. Mr. Wilkins' ms. has पाणितां, the Bombay copy सार्ष्टितां. No. VI. gives साल्यतां, with which No. V. seems to agree, but the writing is not clear.

V. 90, h. 2. The root सेव् “serve,” is of the first conjugation, yet Mr. Wilkins' ms. reads सेव्यमानः, as if of the fourth conjugation; for the passive sense is inadmissible. All the other authorities support the list of roots and the implied sense, which require सेव्यमानः.

V. 90, h. 2. The Bombay ms. and Nos. V. and VI. support Mr. Wilkins' ms. in reading अम्येति. This reading is undoubtedly faulty, because it is at variance with the plain context of the verse, and the hopes held out in their religion. Disinterested acts of religion are the sole means by

CHAP. XII. by which they believe eternal liberation of soul from the accidents of matter can be obtained. Hence the word अत्येति, as found in the Calcutta edition and No. II. is the right reading. This word is explained by अतिक्रामति “he surpasses,” in CULLUCA’s comment, which perfectly supports Sir W. Jones’ version of the passage. अत्येति implies “he attains,” which would reverse the true sense.

V. 97, h. 2. I have ventured to differ from the Calcutta edition, Mr. Wilkins’ ms. Nos. II. V. and VI., which read १ भूतभव्यमविष्टंच १. The idea intended is, as rendered by Sir W. Jones, “all that has been, all that is, and all that will be.” The first word is therefore right, the second, if correct, is out of its place and should be last, and the third word is ungrammatical in all the authorities just quoted, and should be भविष्यत् (भविष्यत्+च). The reading of the Bombay copy is perfect in my opinion, and I have therefore adopted it, viz. १ भूतभव्यविष्टंच १ containing the participles past, present, and future, of भू “be.”

V. 98, h. 1. I fear the text is incorrect in reading रूपम् in the masculine, agreeably to the Calcutta edition and No. II. Mr. Wilson’s Dictionary only gives it as a noun in the neuter, Mr. Wilkins’ ms. the Bombay copy, and Nos. V. and VI. read रूपंच.

V. 100, h. 1. Mr. Wilkins’ ms. the Bombay copy and No. V. read सेनापत्यं; but the Calcutta edition and No. II. read the word (with *vridhī*) सेनापत्यं. No. VI. is deficient in this couplet.

V. 104, h. 2. Mr. Wilkins' ms. the Bombay copy, and CHAP. XII. No. V. read कल्पिषं; but I have followed the Calcutta edition and No. II. in reading कित्तिषं. The verse is not found in No. VI.

V. 105, h. 2. For शुष्ठि, which is found in the Calcutta edition and No. II., Mr. Wilkins' ms. substitutes सिष्ठि, and the Bombay copy शुष्ठि. Nos. V. and VI. read कर्मशुष्ठि, and not धर्मशुष्ठि.

V. 109, h. 1. Mr. Wilkins' ms. is unsupported in reading अभिगतः; all the other authorities have अधिगतः.

The word परिवृहणः is not found in Mr. Wilson's Dictionary; but the participle is there given. Nos. V. and VI. read the epithet सपरिवृहिणः, all the other authorities agree with the text.

V. 111, h. 1. Mr. Wilkins' ms. has हेतुक; but all the other authorities read हेतुक. Both forms are found in Mr. Wilson's Dictionary.

V. 115, h. 2. Mr. Wilkins' ms. is quite solitary in reading बन्धून् for वन्धून्.

V. 117, h. 2. The form मयेदम् is found in Mr. Wilkins' ms.; but all the others read ममेदम्.

V. 118, h. 2. I have followed the Calcutta edition, which is supported by No. V. in reading in the second hemistich सम्पश्यन्, while even No. II. as well as the other authorities, read सम्पश्येत्. The suspense of the affirmation upon this word seems to require the reading as found in the Calcutta edition, which I have accordingly followed.

CHAP. XII. V. 120, h. 1. Mr. Wilkins' ms. and Nos. V. and VI. read स्वेषु for खेषु, which is supported by Sir W. Jones' version; and is undoubtedly the reading intended, from the double meaning of the word स्वं.

V. 121, h. 1. The word कोष्ठे, given in Mr. Wilkins' ms. is substituted for क्रान्ते, which is found in all the other authorities. The meaning of the first word in this passage must be "stomach;" that of the latter is stated to be "foot" in the comment, which is supported by Sir W. Jones' version.

The Bombay copy, Mr. Wilkins' ms. Nos. V. and VI. read हरिम्; but as विष्णुः had been just alluded to, we must be convinced that this is an error. Sir W. Jones' version, the comment, the Calcutta edition, and No. II. all support the evident context, and read हरम्.

V. 123, h. 1. The Bombay copy has एनमेके, &c. instead of एतमेके, which is the reading of the Calcutta edition and No. II.; but Mr. Wilkins' ms. reads एवमेके.

V. 125, h. 2. The word सनातनम् is substituted for परम्परम् in Mr. Wilkins' ms.; but the latter word is confirmed by the Bombay copy, the Calcutta edition, and No. II.

Nos. V. and VI. have not the verses 123, and 125.

SUPPLEMENTARY NOTES.

In the course of printing the foregoing Notes, some few subjects presented themselves that seemed deserving of notes ; these, together with a few remarks on the use of the apostrophe (‘), are here subjoined.

CHAP. I.

Verse 85, hemistich 1. There is a difficulty of choice in CHAP. I. such expressions as इअपरेपरे, whether we should understand the last word to be पर or अपर ; if the latter, the apostrophe (‘) ought to be inserted. Both words mean the same thing, *viz.* “ *other.* ” To determine what was the intention of the author of MENU, we must refer to such passages as are not equivocal. In Chap. VII. v. 157, the expression चापूराः (च+अपराः) will be seen. The Calcutta editors seem generally to have preferred this last form ; for it will be observed in this Chap. v. 61, that an apostrophe has been printed in conformity with the Calcutta edition ; the same may be seen in Chap. VIII. v. 210 ; yet, by a singular deviation, they have omitted it in this verse. The form पर seems to be employed when the word is either used as a noun, or absolutely.

CHAP. I. V. 114, h. 1. The Calcutta edition reads the first *pāda* as one compound; but from the comment it is quite clear that the word योऽं should be separate, as it governs धर्मं. All the authorities support the comment and the present text.

CHAP. II.

CHAP. II. Verse 79, hemistich 2. Contrary to the rule intended to be followed, the apostrophe has been inserted between the words एव and अहि: . The same is in the Calcutta edition.

V. 101, h. 2. All that has been hazarded in the note on v. 101, h. 2, in page 334, is much corroborated by Rule 1073 of Mr. Wilkins' Grammar, q. v. Dr. Carey, in his Grammar, page 834, Rule 18, gives the same definition and example, *viz.* प्रत्यग्यामात् to illustrate it.

V. 284, h. 2. Following the Calcutta edition, an apostrophe has been printed between तस्य and अफलाः

CHAP. III.

CHAP. III. Verse 12, hemistich 2. An apostrophe has been improperly printed between क्रमशः and वराः . The comment intends the latter word; yet under one point of view the word अवराः will make this hemistich to imply nearly the same thing, *viz.* “these inferior women may be taken in succession.”

V. 38, h. 2. It will be easily observed, that the phrase उद्गः

उठाजः in this hemistich, is contrary to the sense as well as CHAP. III. to the example of its previous use in this couplet, which require उठाजः. CULLU'CA BHATTA notices this irregularity in the word, and states it nearly in the very words he had employed to mark the irregularity of मौंजी in Chap. 11. verses 169 and 171. (See note in page 335,) viz.
 । कायीढंजश्चित्तित्वापोःसंशाश्चन्दसोवहुलमिति॒हस्यत्वम् ॥

V. 64, h. 1. Following up the spirit of the note just given on v. 38, h. 2, the phrase शूद्रापत्यः should have an apostrophe between शूद्रा and अपत्यः.

V. 100, h. 1. It ought to have been stated in the previous note on this verse, that the comment supports the masculine form शिलः, and states it to imply “*the grains left in a reaped field.*”

V. 141, h. 1. An apostrophe should be inserted between सा and अभिहिता.

V. 185, h. 1. It has been remarked in the note on this verse, page 344, that the latter portion of the word त्रिणाचिकेत appears to be a volitive form of किन् “*know;*” but this root being of the third conjugation, which takes the form चिकेति “*he knows;*” (Wilkins' Grammar, page 212) it may with equal or more propriety be referred to it.

CHAP. IV.

CHAP. IV. Verse 167, hemistich 1. This hemistich contains, in imitation of the Calcutta edition, an apostrophe in opposition to the strict rule of grammar.

CHAP. V.

CHAP. V. Verse 12, hemistich 2. In addition to what has been said in page 440, Vol. II, I wish to refer to Mr. Wilson's highly beautiful and poetical version of the *Mégha Duta*, p. 92, note, verse 554, where it will be seen that that able scholar has noticed the circumstance of the शुकः or parrot, and the सारिका or *maina* (a species of jay), being generally associated together.

CHAP. VII.

CHAP. VII. Verse 170, hemistich 2. The word उच्चित् which is found in all the authorities, will confirm the reading adopted in Chap. v. verse 40, and which has already been remarked upon in page 363.

V. 203, b. 1. The Calcutta edition and No. II. read धर्मीन्, which I have followed; all the other authorities read धर्मीन्. The comment explains the hemistich thus: १ तेषां च परकीया स्थभीद् न पेतानां चारान् देशधर्मतया शाश्वेणाभ्य पेतान् प्रभाणीकुर्यात् ॥

V. 209,

V. 209, h. 1. The word प्रकृतिभ् is found in the Calcutta CHAP. VII. edition, No. II. Mr. Wilkins' ms. and the Bombay copy. There appears to be a difficulty in reconciling it with the noun भिन्नं, which must be understood in the nominative case to agree with the passive verb.

This couplet is not in Nos. V. VI. and VII., and these mss. are very different from the others towards the end of this book. The comment explains this hemistich as follows:

१ धर्मशंकृतेष्यकारस्यमनुसानुरागमनुरक्षस्थिरकार्यारम्भी
तिभत्प्रकृतिकंयतन्मित्रमनिशयेनशयते ॥

CHAP. VIII.

Verse 211, hemistich 2. An apostrophe ought to have CHAP. VIII. been inserted between कर्तव्या and अंश.

CHAP. IX.

Verse 20, hemistich 1. The apostrophe between चरन्ति CHAP. IX. and अपत्तिवता is not strictly necessary.

V. 98, h. 1. The word ददत् is printed ददन्, in imitation of the Calcutta edition. Nos. II. and V. and the Bombay copy read correctly ददत्. (See Mr. Wilkins' Grammar, Rule 675.) No. VI. is deficient. No. VII. and Mr. Wilkins' ms. were correct, but have been altered to ददन्.

CHAP. IX. V. 100, h. 1. The Calcutta edition, Nos. V. and VII. had the word अनुशृणु long in the penultimate ; but No. II. and the Bombay copy agree with the grammar, and read it short. I have made no alteration.

THE END.

LONDON:
PRINTED BY COX AND BAXTER,
GREAT QUEEN STREET.

ERRATA.

TEXT.

Page.	Chap.	Verse.	Hemistich.	Correct.	Incorrect.
94	II.	३	1	संकल्प	संकल्प
95	II.	३१	2	शूदस्य	शुदस्य
४८	III.	४९	1	पुमान्	पुमाम्
४८	III.	४९	2	पुमान्	पुमाम्
४८	III.	५१	2	गृह्णच्छुल्कं	गृह्णच्छुल्कं
५४	III.	१०४	1	वसेत्	वसन्
६१	III.	२३४	2	तिलेष	तिलेष
७७	IV.	१३	2	स्वर्ग्य	स्वर्गी
८६	IV.	१२	2	मूलान्	मुलान्
१०८	V.	२२	1	यज्ञ	यज्ञ
१६१	VII.	२०९	1	प्रकृतिमेव	प्रकृतिमेव
२१५	IX.	३७	2	पुष्टि	पुष्पति
२२२	IX.	१८	1	ददत्	ददन्
३०४	XII.	१६	2	तानिच	तातिच

NOTES.

Page.	Line.	Correct.	Incorrect.
329	6	विशीर्यति	विशीर्यति
339	15	चिद्र	चिद्र
342	7	कुमारीष	कुमारीम्
348	18	tenth	fifth .
376	21	क्रियमाणानि	क्रियमाणनि
376	21	ह्रियमाणानि	ह्रियमाणनि
383	26	तदात्वे	तदवे
395	25	शिष्य	शिश्यः
391	20	यथास्थितिः	यथास्थितिः
394	27	उपभोगी	उपभोगी

Letters broken in some Copies.

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T E X T.

Page.	Chap.	Verso.	Hemistich.	Perfect.
78	III.	२८२	2	ग्रेदि
८२	IV.	४४	1	नापि
१४०	VII.	२१	2	रोत्तरम्
१८२	VIII.	१६३	2	नसिध्यति
२२२	IX.	१०६	1	मानवः
२४३	IX.	२१२	2	सुरेः
२५८	X.	८१	1	अजीवं
२८७	XI.	२०८	1	च्छ
२९९	XII.	४४	1	दाभिकाः
३०६	XII.	११०	1	परिक

N O T E S.

Page.	Line.	Perfect.
346	6	विक्रमम्
388	16	अवदीः
406	19	वृत्तिः